FRAZER PARALLEL PATHS TO THE UNSEEN WORLDS B.O.T.A.

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By

FELIX J. FRAZER

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ABOUT THE AUTHOR

by Rev. Ann Davies

"A G-Man On The Trail of The Occult" is the title which I urged Mr. Frazer to adopt for this book. His years of experience as a law enforcement officer, most of them in the Federal services . . . which included technical, administrative and criminal investigations . . . can only be described as fantastic. In his expansive moods, which are rare, he occasionally relates to his close friends (he is a raconteur par excellence) tidbits from an almost unbelievable background of experience in this, to the layman, interesting and absorbing branch of combat against the forces of social disorganization. But Mr. Frazer was adamant in insisting that "PARALLEL PATHS TO THE UNSEEN WORLDS" is the central theme of this book, and only in my short biographical sketch would he allow any mention to be made of law enforcement in his many-sided background.

Men of high scholarly attainments and breadth of social vision often find their way into the upper levels of law enforcement and legislative investigations, but seldom, if ever do law enforcement officers of this caliber enter into scientific psychic research. Such a man, who brings to his quest a lifetime of metaphysical, philosophical and scientific study, suggests a breadth of vision, a diversity of view-point, and an ability to evaluate evidence, which certainly are sorely needed in an investigation which so far has not received the full sanction of science, nor the public attention and support which it so richly deserves.

To the best of my knowledge, Mr. Frazer's wide experience in the gathering of objective evidence, and the heavy responsibility of keeping the scales of justice in operative balance, is unique among psychic researchers. This was recognized by many of our top psychic research workers . . . Hereward

Carrington, Hamlin Garland, Dr. Wickland, Stewart Edward White, to name but a few . . . who recognized not only his ability to detect fraud, but also his willingness to accept sound evidence.

Through his books, lectures and broadcasts, Felix J. Frazer is well known as an economist. However, with the exception of a few factual articles appearing in various publications at home and abroad, recognition as a scientific psychic researcher of rare attainments and long experience has been confined mostly to a broad cross-section of our leading workers in this field, with whom he has unobtrusively labored for the past thirty years. His innate intellectual honesty, coupled with a profound skepticism on all matters of psychic belief not backed up by sound evidence, have until now held him back from giving public voice to his growing convictions concerning the reality of the so-called unseen worlds.

His early training was non-religious, almost to the point of atheism, and his educational training in mathematics and subsequent connection with commercial laboratories for research and development of scientific instruments developed a materialistic objectivity which can best be described as the antithesis of wishful thinking and the will to believe.

Passing over a long list of successful business achievements, we find him in the midst of the Great Depression of the thirties which swept away most of his fortune. Becoming disenchanted with business, he accepted a succession of Federal appointments which placed him at the head of several large statistical organizations, and later on the staff of several investigational and law enforcement Administrations in which he served with distinction earning the highest efficiency rating our Government can bestow, (Numerical 1, Adjective E.)

As his psychic research investigations progressed, so did his knowledge that other and non-material forms of knowing existed alongside the orthodox procedures of science, a fact also well known to many of our leading scientists. This led him to the study of metaphysics, both of the East and West, and finally to a close friendship with our Founder, the late Dr. Paul Foster Case, who is well known as the leading exponent and world authority of the Western version of the Ageless Wisdom including Tarot and Qabalah. Dr. and Mrs. Case

and myself found in him a man of deep metaphysical insight and spiritual awareness, and could well agree with his East Coast forum billings which rated him as "one of America's leading scholars." More, we found him to be a psychic in his own right, ranging all the way from transfigurations in the lower objective scale to the higher awarenesses of the superconscious states.

With Dr. Case's passing in 1954, Mr. Frazer, comfortably retired, offered his services as a free gift to BUILDERS OF THE ADYTUM (B.O.T.A.). His able leadership in the non-ideological departments of our organization . . . he would accept no other post . . . has been reflected not only in our phenomenal growth, but also in the modernization of our mechanical and technical procedures, and in the editing of our lessons and much of our literature. After many months of persuasion, he reluctantly accepted an appointment to our Board of Directors and the Executive Vice-Presidency, a post which he now holds. The close association of myself and staff with Mr. Frazer during the past ten years has taught us to respect and accept his judgment whenever evidence of individual honesty and personal integrity are concerned. His first psychic intuitions in these respects are unfailing, and always later substantiated by experience.

This book reflects a scholarly and up-to-date knowledge of the vast field of psychic research, and I know of none other which attempts a correlation of this subject with metaphysics, philosophy and certain aspects of the material sciences. His humorous and easy-flowing style lend interest and enchantment, and above all, easy understanding to every page. It is the most intellectually convincing and spiritually refreshing document against the world-wide tide of materialism which today so sorely plagues our planet that I have come across. How true it is that the Lord of Life sees to it that there shall always be articulate voices crying in the widerness to point the way to a better understanding of ourselves and our spiritual and material environment!

Ann Davies, President
Builders of the Adytum
August, 1967

INTRODUCTION

The central theme of these pages is Scientific Psychic Research, hereinafter termed SPR. This is no chimera. Such phenomena are widespread among all races. Neither the aborigine nor the sophisticate escapes them. Indeed, it would be difficult to stop anyone on the street and discover someone who had not experienced at least one such phenomenon personally or through some member of the family. They are a part of that great Reality which sustains us all and in which we live, move, and have our being.

Because of their unusual nature and not being frequently experienced by most people, they are little understood. Thus they are more often confusing than helpful. Also, science has only recently started to investigate them. Even today, such researches are looked upon askance by a large section of orthodox science which includes, unfortunately, many psychologists and psychiatrists. Thus, psychic phenomena have been left largely to religion, with the confusing result that there are almost as many beliefs concerning them as there are different faiths. Indeed, one of our world-wide religions holds one view among the top priesthood, but promulgates quite another to the laity. Still others . . . and this includes several of the metaphysical and occult schools . . . warn their followers to have nothing to do with psychic phenomena because they are misleading and dangerous.

All aspects of Reality, however, can be misleading and dangerous if misunderstood and misused. Per contra, such aspects can be helpful and enlightening if rightly understood and properly used. The surgeon's scalpel and the assassin's dagger are both made of steel. Furthermore, Reality in whatever form has a way of intruding itself into our daily affairs. Thus even the most confirmed ostrich heads must eventually face up to it. Whatever we may choose to do about Reality, the one thing we should not do is ignore it.

These pages are addressed both to the honest skeptic who believes there is insufficient evidence in the SPR record to refute a purely materialistic philosophy, and the non-skeptic who would like to have his non-materialistic philosophy of life strengthened by additional data. This statement obviously reveals the broad outline of my own conclusions, reached by me as a former agnostic, trained in rigorous and orthodox thinking, who had sufficient scientific curiosity to spend many decades in SPR. Like many of my colleagues in this field . . . unfortunately not all! . . . I believe that the reader is entitled to know what opinions, if any, I have reached, as well as to know the path by which I reached them. This entails no agreement on conclusions between us.

On the personal side, I may say that if I have helped even one person to a broader and more satisfactory view of life, its perplexities and problems, I shall be well repaid. In the numerous references, documentation and suggested reading, you will find a wealth of additional data. Those who have some hesitancy in accepting the Reality of the unseen worlds will find much material upon which to base matured opinions and beliefs.

* * *

The title of this book was adopted to indicate that the scientific approach to the study of the occult or so-called supernatural parallels the metaphysical. The scientific approach stems from intellectual curiosity . . . i.e., to learn more about Nature and her laws. *Nature*, of course, is just another name for Reality. Thus science dedicates itself to the task of distinguishing between that which *is* and that which *is not*, holding itself austerely aloof from prejudice and preconception.

Metaphysics has the same goal, but approaches from another angle. It seeks not only to know, but also to apply. In this it resembles science and technology, which latter is the application of science to the problems of production. Furthermore, metaphysics deals first with the *doer*. That which is done comes second. For if the doer is perfect, so will his works be.

There are two ways to learn something about a rose. Its

smell can be described in the language of chemistry and its color related to specific frequencies in the visible spectrum. But the method of direct perception enables us to see both the rose's glorious coloring and smell its entrancing fragrance. Science is descriptive, and metaphysics is perceptive. Both paths lead in the same direction and, in a sense, parallel each other.

These pages deal largely in facts discovered by the methods of science, and will attempt to acquaint you with their metaphysical counterparts. Thus we shall discuss a rather recent area of scientific investigation known as Scientific Psychic Research (SPR).

But at the start, we must try to avoid semantic difficulties, otherwise some of the words I use may have one meaning to me and another to you. Probably the meaning of no words in the language have been more butchered than *science* and *scientific*. Our recent progress in the sciences and technologies have been so rapid, expansive and impressive that nearly everybody who has something to sell, from commercial products to ideas, labels them scientific. From cocktails to coffee, we are deluged in what one unkind critic has called "the new illiteracy."

Actually, science per se has a very simple meaning. It means, among other things, applying and maintaining an attitude of strict objectivity unclouded by preconception or prejudice. Thus, strictly speaking, it is a method of thought and procedures. Telescopes, microscopes, electronics, etc., and even mathematics are the *tools* of science. They come after the attitude and method have been established.

The history of science is replete with changes and even reversals of mind. Witness the two Chinese scientists who recently turned up evidence which demolished one of the corner stones of scientific thought (the Law of Parity) for which they got the Nobel Prize. Can you imagine anyone demolishing an established belief in any of the humanities receiving a prize for doing so? Well hardly! Since no man's judgment is better than his information, it is wise to back up our judgments, or faith, with all the information we can get. SPR, coupled with observational experience and experiment, is often the best informer in the subject at bar . . . not because

we cannot be wrong, but because we are far more likely to be right.

This is particularly addressed to those . . . and they are many! . . . who believe that all matters pertaining to their religious beliefs, such as survival, faith healing, reincarnation, etc., should never be subjected to scientific inquiry; that such subjects, whatever the belief may be, must be accepted on the basis of authoritative dictum whether scriptural or recent, or possibly on the basis of personal revelation of one kind or another. In time, such people will learn that the inquiring mind and scientific attitude are actually the reverse side of the coin of faith . . . the side which backs up and sustains faith when it reflects Reality.

Many of our greatest scientists, Einstein and Oppenheimer to name but two, have been well aware of these two paths, revelation and science, which can lead us upwards towards Reality. Could you imagine either saying in effect: "My mind is made up, so please don't confuse me with the facts!" Yet many lesser scientists and well educated people do just that in connection with facts established by *both* revelation and science. But the brakes to progress which they put on do not stop us. To the discerning eye, the long-range view of history reveals that progress and enlightenment are on the Cosmic Drawing Board, put there by the Master Architect. However distressing and discouraging the set-backs may be, we nevertheless move ahead.

If something seems unbelievable . . . and much of the so-called unbelievable will be recounted in these pages . . . remember what Epicuras said several thousand years ago: "This universe would not be any more wonderful if it were different!" Indeed, a good definition of the unbelievable is something we don't see every day. But is what we *do* see any less miraculous? Ponder on this, for we shall discuss many phenomena which most people would call unbelievable or miraculous. And indeed they are, but not more so than ourselves and everything around us.

SPR dates back some eighty years with a continuous stream of data from a dozen or more countries. To make up one's mind somewhere along the line is a good idea. Thus, in this text conclusions will be reached here and there with

the understanding that they are strictly my own. It is your privilege to accept or reject them. Furthermore, you will have to decide in the light of your own good judgment what in the cited cases can be regarded as strictly scientific and what constitutes a lesser degree of evidence; also what is no more than editorial comment presented for your acceptance. This is necessary to avoid attaching labels to the text with which you might not agree. However, the lines of demarcation will be carefully drawn to enable you the better to exercise your own discrimination. This understood, I now invite you to travel with me into the unseen worlds.

Felix J. Frazer, Los Angeles,
August, 1967

CHAPTER ONE

WHY PSYCHIC RESEARCH?

Why psychic research? This question is often scoffingly asked by materialists who imagine themselves to be sophisticated, who fondly believe they are experienced in worldly ways. Many of them are, to be sure, and they include quite a few scientists, mostly in the lower and intermediate echelons, and a preponderance (diminishing fortunately) of our psychologists and psychiatrists. These devotees of common sense apply this type of judgment criteria to many categories of events which are nonetheless real for being the less common.

Listen to one of them: "Is it not a matter of just plain common sense that ghosts are no more than figments of a disturbed imagination? Fancy being so absurd as to believe that communication with the dead is possible! And as to this ESP business with its telepathy, clairvoyance and the like . . . have their slide rules slid our professors, mathematicians and statisticians over the edge of sanity and back into medieval superstition? Why can't we face up to life with its beginning at birth and end at death, and let it go at that? Unseen worlds? . . . bosh! We have troubles enough figuring out the worlds we can see, without conjuring up those we can't, and never will. This wishful thinking business is for the birds!"

So speaks the sophisticated materialist. So spoke the equally sophisticated pundits of times past, who knew of a surety that the sun revolved around the earth. Let us now perform one of the "thought" experiments our scientists like to propound for us. We shall move the clock back a few years, reduce our sophisticated materialist to invisibility, and place him in the lobby of a small hotel in Oregon.

THE SHORTHAND CASE

A boy of four, who has never gone to school and can neither read nor write, has picked up a phone call pad and is busily making pencil marks on sheet after sheet. His mother finally notices what he is doing and tells him to stop wasting the pad and play with something else. Whereupon the boy folds up his marked sheets and stuffs them in his mother's lobby mail box. The hotel clerk is intrigued and later takes the sheets out, examines and then replaces them.

The following morning, the mother finds the sheets and is about to throw them in the wastebasket when the clerk, who has been studying shorthand, tells her that the boy's scribblings look like shorthand. The mother laughs and tells the clerk that since her son can neither read nor write, he obviously hasn't written any shorthand. But the clerk disagrees, and the mother finally consents to have the sheets examined by the clerk's shorthand teacher.

They were shorthand! The entire scribblings made sense and there was not one extra mark or mistake on the papers. Also, it was written in the old-fashioned square type shorthand, and was a message to the mother. It started "Dearest Beloved," a form of address the husband, who had died some weeks previously in New York, always used. The message referred to a letter written to the mother by her husband which had never been posted due to his sudden death. It gave the location of his safe-deposit box and other information which his widow did not know. To press the evidence down, the deceased husband had learned the old-fashioned method of shorthand in his youth.*

We now place our sophisticated materialist back in his own time and home and discover, much to our surprise, that he is not even jarred by what he has just witnessed. "Very clever," he says. "The clerk sure pulled a fast one on those sheets. Too fast for me to catch. He must have got hold of the safety box location somehow. Probably intercepted the

*This case is paraphrased from pages 312-13 of Dr. J. B. Rhine's NEW WORLD OF THE MIND, copyright 1953 by Joseph Banks Rhine, published by William Sloane Associates, New York, 1953. Permission to quote is gratefully acknowledged.

supposedly unposted letter which nevertheless got mailed. Damn good show, though! Don't you think?"

No, I don't think! I and my colleagues have seen too many other similar "damn good shows" which defied so-called rational explanation. We are not yet ready to apply for admission to the booby hatch because our observational faculties have gone haywire. In other fields of investigation, I've seen other good shows, but not quite good enough to keep the actors out of the Federal pen where I put them.

I shall now set the clock back some four decades and myself take the part of a sophisticated materialist, which I was at the time, and relive one of my own investigations.

THE CASE OF THE PROBATED WILL

I find myself visiting an old family friend, a lady of advanced years shortly to be called across the Great Divide. She is possessed of much worldly goods . . . bank accounts, stocks and bonds, real estate, furniture, heirlooms, and the like. She also has many heirs . . . children, grand-children, nephews, nieces, dependent friends, and assorted charities. How to make a will which will justly and adequately distribute her possessions among all these people and institutions . . . this is her problem. So I suggest a distinguished corporation attorney, whom I believe can help her. And, as I later find out, this is what happens:

She makes an appointment for some weeks ahead with the attorney and, in the interim, does a lot of thinking and some worrying about her problem. She remembers her grandfather, a well-known lawyer of an earlier day, whose practice was largely confined to trusts, estates, wills, and such matters. She thinks how wonderful it would be if he were only here to help her. No, she knows nothing of psychics and little more of any religion. It's just wishful thinking with quite some emotion behind it.

The evening before the appointment with the attorney, she again ponders her problem and thinks of her grandfather. She retires to bed and, as I surmised later, enters a somnambulistic state. In this mental condition, she does not find it strange that her long deceased grandfather appears to her. He tells her to get up, go to her desk, and write down

what he dictates. Still in this half-awake condition, she obeys and takes down several pages of what is to her pure legal gobbledegook. With the writing finished, her grandfather orders her back to bed again and she falls into a sound and dreamless sleep.

The following morning, she remembers her dream only dimly, but nevertheless finds many written pages on her desk. She folds them unread into her handbag, swallows a hasty breakfast, and hurries off to her early appointment with the attorney. They go through her complicated assets, and she flounders around trying to explain what she wants done, but not making much headway with it. With the conference pretty well bogged down, she remembers the papers written during the night and in desperation hands them to the attorney. He reads them through, and then reads them several times more. Then looking at her in bewilderment, he says:

"Madam, this is the most astounding legal document I have ever read. Why did you come to me? You already have a legally perfect will which distributes your estate in every last intricate detail exactly as you have been describing your wishes to me. The justice, equity and legality of every bequest is set forth as clear as a bell. I could hardly have hoped to do so good a job. But what I don't understand is that the legal language and form is the same as that used in our work several generations ago. How could you possibly come by such a document?"

As my legal friend later told me, this will, without a word changed, eventually went through probate without a hitch and without even the remote possibility of legal conflict.

Unlike our imagined sophisticated materialist in the shorthand case, this young materialist, myself, did not go through this episode and investigation unjarred. Fortunately, quite a few people, however well trained and conditioned to materialism, do get considerably shaken up and out of their smug little materialistic world when they run head on and unannounced into the occult side of life . . . when fate or their destiny dumps a large chunk of the unseen world right into their intellectual laps.

This, then, is the "why" of psychic research. We have a large and imposing list of talented and distinguished people

who, however they may have started out as sophisticated materialists, did not remain so. To be sure, it took quite a few jolts over lengthy periods to pry some of them loose from among their comrades on the barnacle studded underside of the slow moving ship of materialism, but they finally made it and devoted their many gifts and energies to exploring the unseen worlds through which I, and many others, believe our ship of life is sailing. Let us, then, set sail with them and glimpse these foreign lands ourselves. But first we must ask the question:

PSYCHIC RESEARCH

Just what do we mean by *psychic*? This word stems directly from the Greek *psychikos* meaning Soul, a pivotal concept and subject of religious and metaphysical thought. Thus strictly speaking, *psychic* means that which pertains to the Soul. However, this is not exactly the connotation referred to in SPR. Metaphysics regard the Soul, sometimes referred to as man's Higher Self, as something immutable and God-like standing above the concepts of *ego* and *personality*. For our purposes, the word *Spirit* is more appropriate, since its connotations include the ego and the personality. Thus psychic research, in one of its many departments, looks into the survival of the Spirit, which can be defined as the identity and identifiable aspect of a person which distinguishes him or her from someone else.

Indeed, this question of the fact or non-fact of post-death survival of the human Spirit was one of the basic problems which triggered off SPR something less than 100 years ago. Since then, other problems connected with the conception of Spirit have come under scientific investigation and will be discussed in these pages.

The surviving Spirit, which metaphysics and religion teach, and which SPR has established in the minds of many acquainted with this subject, is a fine concept in itself, but one which needs further clarification. Let us, therefore, start with the most outstanding characteristic of Spirit, which is consciousness. This is necessary because SPR deals primarily with consciousness.

CONSCIOUSNESS

What is consciousness? From the dictionary we learn it to be: (1) that state of being characterized by sensation, emotion, thought, or any other psychic attribute whatever; (2) that form of existence which is able to distinguish itself from other existences; (3) one aspect of Reality correlative with the physical or another aspect. To most of us, it just means our awareness of our beingness. It is the most contiguous attribute of our aliveness and the most unquestioned characteristic of Reality.

For the most part, we attribute consciousness to ourselves and the animal kingdom below us. But this is a very limited view, and one not in accord, for instance, with the findings of the eminent Hindu scientist, Dr. Bose. His careful and extended experiments indicated a form of consciousness in various plant growths. Others have noted the apparently conscious reaction of flowers to the mental and emotional attitudes of their growers. This might indicate, if verified, that the "green thumb" ability probably has far wider significance than mere horticultural proficiency. Research has not as yet advanced this theory very far, but it nevertheless is worth considering. One well known mystic, the Rev. Ann Davies, told me that she has often entered into and participated in the consciousness of trees. This appears to her vision as an awareness of the flow of sustenance from the nuturing earth, the exhilaration of energy from the sun, and a feeling rythmic motion with the stirring breezes. She also experiences the consciousness of other forms of life. This, of course, is a "private world" experience to which science has no access. Other mystics, however, have reported similar experiences.

Qabalistic metaphysical teaching states that there is no such thing as non-life or non-consciousness. Specifically that there are three so-called kingdoms ascending from the mineral to the vegetable and thence upward again to the animal, of which Man, on this planet is the culmination. Each Kingdom has its own state and degree of consciousness, according to this ancient teaching, which, of course, has not as yet been verified by science.

Be that as it may, SPR confines itself to aspects and at-

tributes of consciousness connected with the human Spirit, and in a few cases with that of the higher animals, usually those which live in association with Man.

CONSCIOUSNESS AND MATERIAL REALITY

How does consciousness fit in with material reality? As most scientists see it, material reality is party described, but wholly included, in the Periodic Tables (which arrange the elements according to their atomic weights, hydrogen being the first, or atomic weight 1) and the Electro-Magnetic Spectrum (which deals with radiation). Thus the Tables and Spectrum include all of material reality, however limited our current knowledge of these two loci may be. Obviously there is no room for consciousness in either the Tables or the Spectrum, despite the fact that it is the most positively known thing in our experience. Yet consciousness exists despite the lack of a specific location for it in material reality. Thus it stands out as an unquestioned existence despite its non-material aspect. The best that material scientists can do is to assert lamely that consciousness seems invariably to be associated with certain groupings of molecules in the carbon-hydrogen chains, or protein molecules, which constitute the physical structure of plants, animals and human beings. This word "invariably" is certainly not concurred in by the great majority of psychic researchers, for it rules out the existence of discarnate intelligences and the consciousness associated with them.

It was once pointed out to an eminent chemist that our planet, according to all accredited theories, was conceived in intense heat; sterilized throughout millions of years by temperatures inconceivably high; protected and insulated by a dense atmosphere; floated in a vacuum; and gravitationally so constituted that no ponderable substance of its own accord can reach its surface without first undergoing complete sterilization (heat of entry into the atmosphere). Yet despite these heroic and gargantuan measures seemingly taken by nature against the advent of life and consciousness . . . well, we are here and so is consciousness. His scientific materialism could find no reply.

We are told that like begets like. If that is true, we do not

need to invoke logic to show that our hot planet begot consciousness. Or if we cannot decide which came first, the hen or the egg, the statement that consciousness begot the hot planet will do just as well. Which is to say that matter and consciousness are alike in some inscrutible way, even as matter and radiation, so seemingly different, are also alike. (Einstein's $E = MC^2$).

Some people like to carry this idea further and assert that whenever and wherever form emerges out of non-form, as in the formation of crystals and universes, oak trees and people, the guiding hand of consciousness must be inferred; and scientific thought is currently skirting this idea, as will be discussed shortly.

Consider a granite mountain. Through the ages it has remained just that, a granite mountain as nature fashioned it. But in a fleeting second, as sidereal time goes, it changes, and from its homogenous mass emerge gigantic sculptures of Washington, Lincoln and others. Miraculous? Quite so! The miracle of consciousness . . . in this case the sculptor Gutzon Borglum.

CONSCIOUSNESS AND THE HEAVY MOLECULES

Returning to the earlier statement that consciousness, according to the materialists, is supposed to be invariably connected with certain groupings of protein molecules, let us consider one among many such molecules, a very heavy one. The reason for considering this molecule here is to refute that part of materialistic philosophy which falsely uses scientific findings to bolster its position. The word "falsely" is correct. We all know the courtroom oath: "To tell the truth, the *whole* truth, etc." Thus when only part of the truth is told, and significantly related facts and events are omitted, an untruth, or falsehood, has, in the eyes of the law, been committed. To show at the start that materialistic philosophy has either deliberately or through ignorance based its major conclusion on such a falsehood will greatly assist you in accepting many of the facts and conclusions reached by SPR; facts and conclusions either denied or slurred over by the materialists.

What is this falsehood, with the help of which materialistic

philosophy attempts to explain the structural formation of the universe and everything in it? This philosophy holds that every material thing, including plant and animal structures as well as chemical compounds, stars and galaxies, came about by the interplay and *chance* meetings of atoms and molecules during vast periods of time and under varying conditions of pressure (gravity) and temperature. That word "chance" is the key word. Change it to its opposite "purpose," and materialistic philosophy breaks down, for it states as its basic postulate that the universe and life emerged from a random collection of atoms, molecules, etc., being acted upon by the twin factors of pressure and temperature through periods of time, and that chance or accident alone is responsible for the end results which we see all around us. Indeed, if they denied chance or accident as the only causative factor, they wouldn't be materialists!

Consider two categories of things which we see in the universe. One is such things as stone and stars, or non-living matter. The other is such things as plants and animals, or living matter. One is sometimes called inorganic matter, and the other organic. Disregarding the first category, not studied by SPR, let us consider the second and the heavy molecule mentioned above.

Like stones and stars, plants and animals are structurally composed of atoms and molecules. But the atom-molecule combinations in plants and animals are very heavy. These building blocks of life's various structures are protein molecules containing hydrogen, carbon, oxygen, nitrogen, and many other atoms. A molecule of egg albumin, for instance, is very heavy compared to the standard hydrogen atom, weighing 34,500 times as much.

Let us give the materialists every break and consider a comparatively light protein molecule, say of 20,000 weight. The calculus of statistics can help us in this consideration. It is a comparatively new branch of mathematics which deals with chance happenings in very large numbers of things. Modern insurance, for instance, is based on it. Thus while insurance people cannot tell you personally just when you are going to have an auto accident, or maybe die, they *can*

tell you quite closely how many auto accidents or deaths will occur in a certain length of time where large numbers of people are concerned.

Thus this method can give us the probability of such a molecule being formed by pressure, temperature and chance during certain periods of time. Charles Eugene Guy has calculated this probability against one single such heavy protein molecule coming into being in our universe. The odds to one against it are far greater than 1 with 36 zeros after it. Even the most seasoned long-shotter would hesitate to place a horse bet at those odds!

Assume a volume of matter equal to our terrestrial globe. The chance formation of such a molecule in such a globe would take 1 followed by 243 zeros billions of years. It would take a universe one sextillion, sextillion, sextillion times larger than the whole Einsteinian universe to produce such a molecule, were only chance involved.

Another scientist has expressed this improbability by the notion of a billion monkeys all thumping typewriters for billions of years. Would they eventually write all the books in the Library of Congress? Probably not! But materialists seem to think so. A single gnat buzzing around your head of a summer evening is a far greater and more inconceivable miracle than the largest sun swimming in the skies. Possibly the formation of the sun could be described by the calculus of statistics and chance, but not the gnat! It took consciousness, knowledge, will, and purpose to create this nuisance (to us), for what reason deponent sayeth not!

CHANCE VS. PURPOSE

The horns of this dilemma . . . chance versus purpose . . . should settle the materialistic arguments once and forever, even as it has been settled in the minds of many of our greatest scientists and most psychic researchers of whom I have any knowledge. Even though we may appear as microbes crawling around on the surface of a dust speck in space, we still can have the satisfaction of knowing that we, and all life, are not the unpredicted results of a fortuitous accident, the product of a chance meeting of aimless atoms

in an aimless universe; nor is life itself, as one wag put it, "a discreditable episode on one of the minor planets!"

Dr. A. Cressy Morrison, former President of the New York Academy of Sciences, has well stated the matter. Said he: "By unwavering mathematical law, we can prove that our universe was designed and executed by a great engineering Intelligence." Says Edwin Conklin, well-known biologist: "The probability of life originating from accident is comparable to the probability of the unabridged dictionary resulting from an explosion in a printing shop." The Cosmic Consciousness and Supernal Knowledge which must be inferred not only from the protein molecules, but also from innumerable other phenomena which surround us, may confidently be expected to provide a suitable and majestic destiny for mankind. Anything less would surely not befit the inconceivable magnitude and transcendent accomplishments of this God-like Consciousness.

Getting back to the statistical laws, many volumes would be needed to enumerate their immense service to science. It is inconceivable that we could today do without them. Einstein tells us: "If a principle is to be admitted at all, it must be admitted at all points, regardless of what it contradicts." Edington tells us that to study the phenomena of life, which of course includes consciousness, we are forced to invoke what he calls "antichance." This, of course, is just a fancy word for consciousness, with its component elements of knowledge, will and purpose. Materialists who deny this are invited to accept Einstein's inference and throw away the calculus of statistics, and with it, of course, all the immense benefits it has brought to mankind which today comprise much of the scientific thought behind our vast technologies.

The above has said something about the building blocks (protein molecules) of the house in which Life and Consciousness reside here on the physical planes. It speaks of the piano, but not of Horowitz and his music. To find out something about the Resident and Musician is the province of SPR.

* * * *

For a more detailed exposition of the above molecular theory, the reader is referred to:

HUMAN DESTINY, by Lecompt de Nouy, Chap. 3. Longmans, Green—Publishers.

In connection with the "green thumb" not being necessarily the only factor in the cultivation of plant growths; and in connection with the possibility of there being other and more subtle forces in nature not currently recognized by science, two recent books are suggested.

NEW WORLDS BEYOND THE ATOM. By George De La Warr. Published in 1963 by the Devon-Adair Co., 23 E. 26th Street, N. Y. City.

MATTER IN THE MAKING. By George De La Warr. Published in 1966 by Vincent Stuart Publishers Ltd. 45 Lower Belgrave Street, London SW 1.

CHAPTER TWO

SPR, as you were told, deals in phenomena, or happenings, connected with Spirit, Life and Consciousness. However, it confines itself to such phenomena which so far have not been placed in the familiar categories of science, i.e., happenings or events which appear to be supernatural. From the beginning of history, such events have been legion, and they happen today with the same frequency. Also they are of a very wide variety, ranging all the way from the spontaneous movements, sometimes upward against gravity, of ponderable objects such as furniture, stones, human beings, etc., to complex mental phenomena such as *E*xtra *S*ensory *P*erception (ESP), precognition, automatic writing, the faith or miracle cure, and the like.

"EXPLAIN"—ITS CORRECT MEANING

Some say that such events have not been *explained,* and their reality is therefore doubtful. Unfortunately, the word *explain* is misunderstood by many people. They fail to realize that all it really means is the placing of an event or phenomenon in some familiar category, i.e., relating it to other events. Existences or happenings in the Real World can only be described, related, and sometimes measured, nor can this always be done in the present state of our knowledge. Meanings and purposes often escape us. Ducks fly south in the fall. Bears hibernate during the winter. Bees and ants carry on their unchanging activities. Se we *explain* these activities by placing them in a category which we call instinct. This word-symbol satisfies most minds in much the same way as does *supernatural.* Nothing, of course, has been explained in the familiar and supposedly known sense any more than has *electricity, gravity,* etc. Again, all we do in any investigation, scientific or other, is describe, relate, and sometimes measure, and that is all SPR can do.

Metaphysicians and scientists alike do not think of anything as supernatural. Reality, obviously, comprises everything that exists, and again obviously, nothing unreal exists except in somebody's imagination. That we cannot explain supernatural events in terms understandable to the mass mind, or even the scientific mind, neither expunges their existence nor places them outside the range of nature. Remember that an event of whatever kind is a Real happening and needs no explanation or understanding on our part either to justify or substantiate its existence.

EVIDENCE—A ROAD TO KNOWLEDGE

In the non-mystical and straight "three dimensional" human sense, just what causes intelligent people to make up their minds as to the reality or non-reality of this or that? For instance, is the accused guilty or is he not? Is Reno west of Los Angeles, or is it east? If a man die, shall he live again?

If we are not swayed by prejudice or emotion, we accept competent evidence and make up our minds accordingly. All trials, whether criminal or civil, are conducted and resolved on the basis of competent evidence, which is called "the best evidence" in legal language. Thus we send our fellow men . . . and sometimes women! . . . to the gallows or gas chamber, imprison them for long terms, deprive them of property, etc. on the basis of evidence, and at times purely circumstantial evidence. Actually, nearly all our acceptances are so based. When an astronomer tells us that there will be an eclipse at a certain time and place, we believe him without question. We study science and history, learn geography and do a host of other things on the basis of what we consider to be good evidence. It is obvious that we can experience personally but a small fraction of what we must accept if we wish to live a normal life in the average community.

However, this normal human behavior is often reversed when it comes to accepting the reality of certain phenomena which the race as a whole considers supernatural. Thus most people will tell you that they wouldn't believe in, say ghosts, unless they personally saw one. Yet these same people will

send a man to the electric chair even though they did not, of course, see the murder.

To all such skeptics, the question might be asked: "Assume that you were on a murder jury and a picture were shown you which had been taken purely by chance by some young teenager who just happened to snap it in the immediate vicinity and at the time of the murder. And assume that the picture shows the accused standing with a bloody knife in his hand over the fallen body of his victim. If this evidence were otherwise corroborated, would you convict?" His answer would probably be, "Of course!"

But supposing you were to show this same skeptic pictures taken by Baron A. Schrenk-Notzing (1862-1929) which show the materialization of human forms; and suppose you were to read from the Baron's book MATERIALIZATIONS PHENOMENE, published in Germany in 1914, in which he states that every conceivable precaution against fraud had been taken, including the help of several colleagues and laboratory assistants, what would your skeptic probably say? Indeed, he would likely toss out this evidence before you could get around to showing him much other and more recent evidence of the same nature compiled by equally famous and reliable people.

Thus in connection with psychic phenomena, it is fair to say that to the skeptic, as well as to the truth-seeking scientist, the evidence for such events has to be pressed down and flowing over. This is most fair and reasonable. What is unfair and unreasonable is to turn one's back on this category of evidence just because it is not encountered every day by the average man, or because it runs counter to one's beliefs and prejudices. In these pages, much competently compiled evidence for the existence of the so-called unseen worlds will be given . . . evidence collected over a life-time by people of high reputation and unquestioned integrity. Nor will some less well substantiated but nevertheless good evidence be omitted. Investigators cannot all be top-name scientists, which precludes neither their competency or integrity. Keeping this in mind, let us keep our judgments open to the evidence and weigh our acceptances or rejections on the scales of justice . . . justice and fair play to the many

SPR people and others who have devoted much of their lives and fortunes toward our enlightenment as well as their own.

THE GRAND ISLE GHOST

Let us begin by citing an early experience of mine. Such a young man as I was has no belief in ghosts or the supernatural. At least I had none, but a set of fortuitous circumstances placed my summer residence for some eighteen years in a haunted house. Had you been subject to such an experience, it would be strange indeed if you did not emerge from it with a firm belief in the actuality of ghostly appearances even if, like myself, you did not know what it was all about.

My people were in the hospital and sanitarium business and owned four such institutions. One, a large mansion, was in Grand Isle, Vermont, on the shores of beautiful Lake Champlain. The year we acquired it, I went up early in the Spring to get it ready for Summer occupancy by our many patients. I had heard nothing concerning the mansion's being haunted, for while this must have been known to the former owners, the local residents knew nothing about it.

Upon arrival, I fixed up a front bedroom for myself, cooked a quick meal, and went to bed. About 1:00 A.M., I awoke with a start. Somebody was walking toward the house along the gravelled driveway and making plenty of noise. As this was certainly unusual at that time and place, I quietly got out of bed, grabbed a flashlight with one hand and picked up my service revolver with the other. These scuffling steps reached the veranda stairs, and thumped their way up and along towards the front door, with me quietly paralleling their course on the inside of the house. When we both reached the front door, I figured I had cornered whoever it was, quickly opened the door, flashed my light and pointed my gun.

There was nobody there. Greatly mystified, I closed the door and stood uncertainly in the large living room. Then to my further surprise, the same lumbering footsteps proceeded to thump around the living room and adjoining dining room. The flashlight revealed nothing. Then the steps

walked up the stairs to the hall above, with me and my equipment in hot pursuit. Still nothing in sight. Next they thumped up the attic stairs and into the huge attic, which in common with many old New England houses was large enough for a formal ball. For at least a half hour, these footsteps thumped around that attic with me a few paces behind flashing my light.

I was frightened. As an early pilot prior to and also during World War I, I had learned how to control fear and face danger. Indeed courage is not synonymous with lack of fear. Anyone who does not feel fear in the face of danger, or even the unknown, as I did at that time, should place himself in the care of a psychiatrist! Yes, I was plenty scared, alone in that big house with Heaven only knew what walking around. But I was determined to face it out whatever it was. Finally these strange sounds faded away, and I returned to my bed to remain awake until daylight.

The following morning, my carpenter arrived. Clint was a husky rural New Englander with no more discernible imagination than a turnip. Though certainly a fine and intelligent man, the supernatural was definitely not in his line, and he assured me of this with accompanying guffaws during my recitation of the previous nights' happenings. Nightmares he could understand, but certainly not thumping footsteps with nobody around making them. Somewhat nettled, I suggested that he spend the night with me, an invitation which he promptly accepted.

That evening he arrived with a grinning face and an automatic shotgun. He occupied another bed in my room. Again at about 1:00 A.M., I suddenly awoke to the sound of the same footsteps and also to the stentorian snoring of my man Friday. With equal abruptness, the snoring stopped and Clint came wide awake. As big as a mountain, but agile as a cat, he was on his feet with gun poised. What happened next was a duplicate of the night before, only this time there were two bewildered and frightened men following the footsteps around. We saw nothing. There was nothing to see . . . but plenty to hear!

Indeed, this characterized our ghost during the many years that we lived in the house with him. When you heard him,

you didn't see him, and vice versa. Yes, all of the family and many of the patients, staff and friends either saw or heard him. In fact, most of us got quite used to him. In appearance, he was a cowled figure who had the disconcerting habit of walking quite visibly past an open door, only to become invisible when somebody rushed into the hall after him.

An amusing incident . . . at least to us! . . . occurred when a good friend came to spend a fortnight as our guest. This friend, a highly respected professional man, was assigned a front room to which he shortly retired, to be seen no more by his hosts . . . at least not at that location! The following morning, the cook told us that upon descending to the kitchen at 6:00 A.M. to take up her matutinal duties, she had found him pacing up and down and in much need of some hot coffee. This he gulped down, requested the cook to tell us that he just remembered an important engagement in a neighboring city that afternoon, and thereupon skidded his car around the driveway in his haste to be gone. He also left most of his personal belongings behind.

Of course we knew what had happened. Sometime later, and at a safe distance from the occurrence, he told us that he had gone to bed, lit the acetylene gas light at the head of his bed, opened a magazine and shortly looked up from its pages. What he saw froze him with horror. Our ghost was standing a foot away from the head of the bed and looking at him with an expressionless face. The visitor was our cowled figure, seemingly solid and opaque from the cowled head down to his midriff, but from there on down becoming increasingly transparent, as was evidenced by the fact that the bureau was quite visible behind him. What was worse, this figure remained quietly standing there looking blankly at our friend for some fifteen minutes, during which time neither moved . . . our friend because he couldn't, and the ghost for what reason we don't know. Eventually, the apparition faded out, leaving our frightened friend to pace the floor for the rest of the night.

Obviously, those of us who summered in that house for so many years need no scientific investigation to assure us of the reality of this ghost, and this goes very double for my

friend! The SPR record is full of such appearances. These visitations have been so frequently noted throughout history and in so many countries that it has taken several volumes to record even those which have been investigated by SPR people. Like the Iowa farmer, many may choose ostrich-like to deny the existence of the hippopotamus, but he nevertheless exists. So let us accept the above occurrences and many more like them as real happenings in the real world, and see what we can make of them. This ground cannot be covered in one jump. However, it is hoped that these pages will give you sufficient data with which to form your own conclusions.

THE ASTRAL PLANES

Since for the sake of sanity and reason we have to place the habitat of ghosts and other such appearances somewhere . . . even as we place ourselves and the stars in a space which we cannot directly perceive, but must infer . . . let us locate them in the so-called astral planes, about which much has been written. We shall now take a look at these planes through the clairvoyant eyes of a late friend, whom I shall call Mr. S. He was an electrical engineer in charge of the lighting and electronic devices in a large chain of motion picture houses. Strange to say, he had no more interest in the so-called occult (meaning hidden) than in the world in which he spent most of his time. This was because the occult . . . in his case, the astral planes . . . was not hidden from him. Unlike his wife, he was not an intellectual. Indeed, his chief amusement and relaxation was to watch the fights on television in the evening. I had known this couple for years before I even learned of his unusual gifts.

They had a son in the diplomatic service, who at the time was stationed abroad in one of the trouble spots. They had not heard from him in several months, and the wife was quite worried. Thus at supper one evening, she expressed her fears for her son's safety. After listening for awhile, Mr. S. spoke up saying, "Oh, for Heaven's sake, stop worrying! If we don't hear from him in the next few days, I'll pop out and go find him." This seemed quite understandable and

reasonable to Mrs. S., but certainly not to me, who was their dinner guest.

Much questioning then and later elicited the strange fact that ever since early childhood, Mr. S. had lived and moved about on both the physical and the astral planes. Indeed, the discarnate side of life was as familiar to him as the incarnate, and he had always been able to leave the body behind and move about on the astral planes whenever the spirit so moved him. The after-life, about which so many are in doubt, held no mysteries for him.

He had nothing to sell in connection with his gifts and was not particularly interested in them. Indeed, later, when somebody told him he might get stuck over on the astral and not be able to get back, he discontinued going there except on emergency occasions.

Early in life, he had run into disbelief by those around him, so he had learned to keep quiet. He was like a seeing man in a community of the blind. Since his neighbors got along fairly well without eyes and didn't believe he could see, he had found it best to close up like a clam and go his own way. Thus it was only by virtue of long friendship and tactful questioning that I was able partially to enter his strange second world.

Much of what he told me will appear later in these pages and through the testimony of others. What I wish to bring out now bears directly upon our Grand Isle ghost and upon many other such astral visitors. Mr. S., we knew, could move around in this other, or astral, world during sleep. Doubtless many others, and possibly all of us, can do the same, even though very few, like Mr. S., retain conscious memory of such travels. He said this was quite true, and that he had met several people over there whom he knew to be still in their physical bodies. So I asked how he was able to distinguish between those physically dead and others who were merely taking their nocturnal jaunts in the discarnate worlds.

"Quite simple," he replied. "In these astral worlds, places and forms, which appear quite substantial, are produced by nothing more than picturized thinking, such as our architects do and draw on paper before they actually build. Unlike our plane of existence, those in the astral do not have to 'push

the obstructed universe around,' that is, they do not physically build anything. They just think it, and the more clearly they can think and picturize, the better they build. Something similar also applies to travel. On the physical plane, we either have to walk or employ some other means of locomotion if we want to get anywhere. But on the astral planes, travel can be eliminated by just accurately picturing the place one wants to be. Those who come over in their sleeping states do not have the time in which to become familiar with this mental method of travel, so mostly they rely on walking. This means that they have to have well developed astral feet. So when I see people over there who have clearly defined and well developed feet, I know that they have not been over very long and so are probably still in their physical bodies. On the other hand, longer residents of the astral planes have learned how to travel mentally, so have little use for feet other than their normal desire to look somewhat the same as they did when in physical life. The result is that their feet are not so well outlined and developed. There are other ways of distinguishing between the two groups, of course, but that's how I mostly do it."

THOUGHT FORMS

This brings us to the so-called "thought-form," which concept we can apply to our Grand Isle ghost. Once an astral form has been created on the astral planes, it is quite substantial with respect to that plane. This applies to human forms . . . and feet! . . . as well as to all others. Human forms may be said to be alive during whatever time they are being inhabited by the astral vehicle of some particular ego. This, of course, is analogous to our own physical bodies during our lifetimes. But when this ego departs to some other realm, this astral form or shell remains behind much the same as do our physical bodies at death. Usually such forms dissolve quite rapidly, as do ours if not preserved as in the case of embalming and mummies. But under certain conditions these astral shells can remain fairly intact for long periods. Furthermore, they can at times attract matter on the physical plane with which partially to materialize and make themselves visible not only to clairvoyants, but

even to the eye of the camera. Such forms, of course, are neither alive or conscious. Often they just float around places which formerly held some attraction or interest to their erstwhile owners. They can even simulate noises, such as somebody walking, moaning, or what not.

Remember that the Grand Isle ghost never spoke or showed any intelligent interest in any of us. It had no discernible purpose of any kind. It just stumbled or floated around and at times became either audible or visible. Thus it was probably no more than a lingering astral shell which for reasons we do not know had resisted astral dissolution for a much longer period than usual.

More will be said about thought forms in the next chapter, but first we shall hear about another ghost who was definitely not a thought-form and who had a very specific and understandable reason for returning.

* * *

For further reading on astral projection, see PROJECTIONS OF THE ASTRAL BODY, by Carrington & Muldoon.

An excellent discussion of the differences between the physical and the astral planes is entitled THE UNOBSTRUCTED UNIVERSE, by Stewart Edward White.

CHAPTER THREE

The ghost you will now hear about was definitely not an astral shell. Some years ago, Mr. Hamlin Garland, author of THE BURIED CROSSES and well known in contemporary literature, asked me to investigate the mediumship of a certain lady whom I will call Mrs. F. We will touch upon this mediumship and the findings of this investigation later. For the moment we are only concerned with certain persons whom this mediumship brought together.

This investigation started on the West Coast and shortly moved to New York City, where Mrs. F. had gone to be near her daughter during an impending confinement. Also interested in Mrs. F. and her gifts was a Mr. R., president of one of our large corporations. Thus it came about that my wife and I on a certain winter evening in the early thirties were the dinner guests of this gentleman and his family. During the evening our talk hinged mostly on the mediumship of Mrs. F. and the evidences for the survival of the human spirit.

Mr. R.'s family included his mother, an elderly lady of refinement and culture. As the evening wore on, we noticed that this lady took no interest in the conversation, which we thought she should have done, since she was well along in years and presumably not too far from the Great Divide. Finally an opportunity presented itself which enabled my wife and me to have a chat with her in her own little study and away from the others. Tactfully, we asked why she seemed so uninterested in a subject which was of such great interest to the rest of us. She smiled and graciously enlightened us, as follows:

THE HUSBAND WHO RETURNED

Her very dearly loved husband had died several years ago. They had led a very happy and long life together, and

his death had left her in the depths of grief and despair. She had no formalized religious beliefs, nor had she built up her own philosophy of life to a point where it could sustain her. Her notions of survival were hazy and doubtful, at best. Thus she found herself sinking into a morass of despondency from which there seemed to be no escape. Then one evening some two weeks after her husband's passing, she was alone in her bedroom weeping bitterly and sunk in grief. Looking up from her handkerchief, she saw her husband standing beside her. Synchronously with this appearance, something swept through her consciousness which temporarily so changed it that the situation suddenly appeared wholly normal and natural.

She went on to relate that her husband smilingly sat down beside her and for over half an hour remained with her, explaining the change which death had brought to him, the activities upon which he was currently engaged, and particularly his own feelings, which contained no thought of separation or grief where she was concerned. He told her that she was just as near and dear to him as ever she had been during his physical lifetime, and that the only sorrow he experienced was the reflection of her own.

It was not the type of conversation in which an experienced psychic researcher would have engaged. Nor indeed should it have been, for the grieving lady was certainly not concerned with the complexities and descriptions of astral plane life. What she needed and received was the sure knowledge of the continued existence of her husband and his unchanged love for her. Futhermore, she received the assurance that the semblance of separation and loss from which she was suffering had no substance in reality, and that even the appearance of the separation would inevitably end in the not too distant future. This little old lady finished her story by remarking with a smile that of course she was not interested in the pros and cons of human survival from the scientific angle, since she knew about it from the better point of view of personal experience and perception.

Spontaneous happenings such as this unfortunately cannot be produced for the eye of the camera, nor substantiated by any of the technical methods of SPR. However, they con-

stitute a class of evidence so voluminous that many volumes have been devoted to them. We have in this episode the elements of deep devotion and profound grief, which cannot very well be duplicated within the cold confines of a laboratory. And while these elements are not essential to such appearances, they are, more often than not, their causative factor.

Also, their prime impact, as on the grieving lady, and their secondary impact upon those who can accept them, is often more convincing than so-called scientific proofs. My doubting wife had for years been deluged with a flood of SPR recountings by an over-zealous husband, but this simple little tale told by this kindly old lady removed her doubts about the hereafter in a way that an encyclopedia of psychic science could never have done. Does this mean that we should throw away the scientific approach to this subject in favor of personal revelation? Of course not! But in all matters upon which the inquiring mind is called upon to decide or accept, such revelatory aspects of the subject should constitute corroborating evidence, this and no more.

Returning now to astral shells and thought-forms so familiar to SPR people, their appearance to others who encounter them can be bewildering and highly misleading. They are quite real and substantial on their own plane and sometimes appear so on ours. The following episode may partially clarify this troublesome subject.

MISLEADING THOUGHT FORMS

Several years ago, a friend, who was a college graduate with several degrees, became interested in a certain religious sect which was flourishing in the upper section of New York City and its environs. A certain colored gentleman had proclaimed himself to be God incarnate. Indeed, no metaphysician would dispute this claim, since in these teachings it is held that all Reality, which includes us all, is both a part and a reflection of the God-head. This colored gentleman, however, used neither the words "part" or "reflection" in his claims. Quite to the contrary, he asserted that he was God with no qualifications, an assertion which, strange to say, had gained rather wide local acceptance.

Wondering how such a strange notion could exist in a supposedly modern community, we had attended several meetings of this sect. These we discovered to be of mixed racial groups, the preponderance being colored. One meeting in a well filled and large hall I will long remember! A white woman was standing up and delivering a blow by blow description of her before-conversion transgressions against the moral code. Indeed, she went into the most personal and painful details which hardly would have been required even within the secluded confines of the confessional, let alone in that public place. Nor were her detailed confessions wasted audience-wise. The group was listening with the most absorbed attention, which certainly suggested a vicarious participation by those present.

Psychiatrists, psychologists, and clergy, and even police officials, know the psychological value and relief experienced by those who get their sins, real or imagined, off their chests by openly confessing them, so there can be no argument against the catharsis of confession. But this particular spectacle certainly was bizarre, and we were highly amused.

While my curiosity had been satisfied at that point, my friend decided to attend one of the banquets served by this sect, which were reputed to be sumptuous, to say the least. Imagine my surprise when several months later I discovered that he had become an ardent and devoted follower of this divinity-claiming colored gentleman. Naturally, I took him to task on what seemed to me to be his irrational departure from normal common sense. This is what I learned:

He had attended a banquet which had been presided over by the cult leader himself. Up to half way through, my friend had been both regaled by the excellence of the dinner and entertained by the unusual nature of the proceedings. Then a strange thing happened to him. The entire scene entirely faded out, and suddenly he found himself gazing at this divinity-claiming leader seated on the traditional throne of God surrounded and bedecked with the ecclesiastical trappings usual in artistic and anthropomorphic paintings. Indeed, there before his eyes was the mass religious conception of the Father-God seated upon His heavenly throne and blessing the congregation kneeling at His feet. So great was the

impact of this scene upon my friend that he experienced an immediate conversion to this sect and its doctrines and thereafter directed all his efforts towards the religious and temporal goals of this organization.

The reader may well wonder if such a vision really happened, and if so, what it was all about. This gets us back to thought-forms. Since my friend was the only one who saw this vision, it was obviously clairvoyant in nature. However, had some other dinner guest been temporarily endowed with clairvoyance, he would undoubtedly have seen the same thing. Indeed, this vision was quite objective on the astral plane, being a thought-form constructed by the image-creating abilities of those present. Probably one single mental artist did the actual constructing of this thought-form, with the rest of those present supplying much of the power. Thus it was produced on the astral plane by the subconscious picturizations of this assemblage, who fully believed in their leader's claims and therefore pictured him in this traditional setting. What my friend saw was just as real as a Michelangelo painting hanging in a museum, only in this particular case, it would not have been seen by the eye of the camera.

Shakespeare tells us that a little knowledge is a dangerous thing. But no knowledge at all can at times be even more dangerous. While my friend had plenty of knowledge in the usual cultural sense, he knew nothing about SPR or metaphysical teachings. Thus he accepted what he had seen as valid in the sense of substantiating this cult leader's claims. Nor with the impact of that vision upon him, could anything be done to show him the other side of the coin of Reality. Not wishing ever to criticize anybody's beliefs, you must decide whether or not this experience got my friend off on the wrong track, and whether or not it constituted one of the dangers of unenlightened psychism.

WHAT THE CAMERA CAN AND CANNOT SEE

This question of what the camera can see and what it cannot is most interesting. Correspondence with a colleague, the late Brown Landone, sheds some light on the subject. An article written by Mr. Landone related that two soldiers who had died in combat some weeks before had returned

to visit with him. He had seen these two men cross the lawn and enter his study. They met with him there and talked with him for quite awhile on matters of personal interest to their families, whom he knew. Then they departed the way they came.

I wrote to this world-traveler, psychic researcher and well-known writer and lecturer, asking him if, in his opinion, these two soldiers would have been seen and heard by the camera and tape recorder, i.e., was this a clairvoyant and clairaudient experience peculiar to him, or might someone else have shared it had they been present. He replied that with reference to this particular incident, he could not enlighten me, and that it might have been either an objective or subjective experience. (These terms will be defined and explained in the following pages.)

Then he went on to relate two experiences he had had in India. One was the familiar story of the Hindu magician who plants a Mango seed, proceeds with various incantations, and the tree grows up before one's eyes and bears fruit. He had seen such a performance and had requested the magician's permission to repeat it while he took pictures. This was granted, and the following day the performance was repeated while he stood by taking pictures at short intervals. When the films were developed, however, nothing was seen of the growing Mango tree. All that showed was the magician and the spectators looking at the bare ground. Mr. Landone gave no explanation of this strange event, merely describing it as he had seen it.

Then followed another experience involving a holy man who had the strange power to disappear from view while sitting on the ground. Having witnessed this performance also, Mr. Landone again asked permission to photograph it, which was granted. In this case, however, the films first showed the holy man sitting cross-legged on the ground and then showed nothing except the bare ground. He had temporarily disappeared before the eye of the camera.

There is a department of the Eastern Yoga which teaches the aspirant how to disappear from visibility. A Western case of deliberate and conscious disappearance that I know of was partially accomplished by a friend and colleague,

Mr. Attila Von Salay, a well known Los Angeles photographer, student of the occult and a psychic researcher. By remote control, he was actually able to photograph his disappearing act. His pictures will be reproduced in these pages and his other psychic photographic work will be discussed in a later chapter.

Obviously it would be futile to attempt any explanation of the Landone photographic experiments other than to observe that these phenomena were witnessed by a reliable and competent observer, a man whose personal integrity is beyond reproach. While nothing can be said about this disappearing event other than that it happened . . . seance-room disappearances and partial dematerializations will be discussed later . . . a few words are in order about the Mango tree. These are but conjecture, of course, but it might be that the magician was able in some inscrutable way either to mass-hypnotize the spectators or else confer upon them the temporary clairvoyant ability to perceive the thought-forms he was creating. This may also be true about the alleged Hindu rope trick, for which I have never been able to get any eye-witness evidence.

A CASE OF HUMAN LEVITATION

One more magical event . . . and for this one there is excellent eye-witness evidence . . . will be cited. Several years ago I was helping a friend, a well known New York architect, with the last chapter of his BOOK OF TIME (published by Julian Messmer, Inc.). Mr. Gerald Kaufman, like Dr. Paul Foster Case, Founder of BUILDERS OF THE ADYTUM, was a very proficient amateur magician and prestidigitator. This was an absorbing and life-long hobby of his, as it was also that of Professor Quimby of the Department of Physics of Columbia University. I have spent many pleasant and bewildering evenings at Mr. Kaufman's residence watching both these gentlemen perform their magic. It is interesting to note how many scholars, scientists and men of letters have had this hobby.

Mr. Kaufman's great interest in magic had caused him to travel the world over in search of the magic performed in foreign lands. In many years of searching in India, Africa

and other places, he had come to the conclusion that our Western brand of prestidigitation and magic was far superior to anything that he had seen abroad. He was not a psychic researcher, and the only interest the occult held for him was in discovering and imitating the supposed tricks (or so he imagined) by means of which so-called psychic phenomena were exhibited to the credulous.

His recountings and opinions led me to ask him the sixty-four dollar question: In all his wanderings, had he ever seen anything which he could not explain by trickery . . . something for which the supernatural was the only explanation? This question bothered him quite a bit, but he finally broke down and with some reluctance related the following:

He had, of course, read much about Hindu Yogis and their powers and finally decided to make a trip to India and find some Yogi who might be willing to show him some of these marvels about which he had read. This he did, and after much wandering about the hinterland, he finally reached a village where it was told that back in the mountains there lived a Yogi with a group of disciples. With much difficulty he was finally able to get the exact location of this hermitage, which he shortly visited.

However, being a wise and experienced man, he did not approach this Yogi with any crass request for an exhibition of his powers. Instead he paid the Yogi due homage and then sat down cross-legged in the circle of his disciples. Kaufman had some small acquaintance with the language and so was able to get along fairly well with this friendly group. For quite awhile he continued to show the same reverential spirit. When he thought the time was ripe, he approached the Yogi and humbly asked permission to speak, which was immediately granted by this benign and saintly personage.

He told this Illumined One that he (Kaufman) had acquired a few insignificant powers and asked permission to exhibit them as an act of homage to the Master, as well as entertainment to the disciples. This was granted, whereupon Kaufman proceeded to put on the best show of magic he had ever done in his life, all of it, of course, attuned to the deferential attitude he had adopted. When he had finished, much to the edification of those present, he decided to

strike while the iron was hot. So he approached the Master again, saying that his (the Master's) fame was spread far and wide and would he deign to show some of *his* powers to to his humble servant.

This put the old gentleman on the spot. Kaufman's bag of tricks had been accepted and some reciprocation was obviously in order. The Yogi thought it over for awhile and then told Kaufman to return to his village abode and that he (the Yogi) would visit him on the following evening. So it came about that at the appointed time the Yogi showed up with several of his disciples. He had a grass mat with him and without saying a word spread it out on the ground and took his seat on it. All this took place under the stars and out in what we would call the patio. It was a small, flagged and courtyard-like enclosure.

Nothing happened for about twenty minutes. Then the grass mat with the Yogi sitting upon it rose up some four or five feet, remaining suspended with no support. Kaufman stated that while he knew the insides of every mid-air suspension trick ever performed on a stage, this one out in the open air was certainly new to him. Shortly the Yogi spoke from his suspended perch, inviting Kaufman to make any investigation he saw fit. Kaufman went on to relate that for the next twenty minutes he poked around, over, under, and on all sides of this seemingly impossible suspension and, of course, found absolutely nothing that could account for what he was seeing. Finally, when he gave up in despair, the mat with the Yogi still on it quietly descended to the flagging, the disciples folded up the mat, and with a polite bow to Kaufman, they all took their departure.

Kaufman assured me that his long experience as a magician, and the intensive investigation he had conducted, absolutely precluded the possibility of trickery or fraud . . . indeed, that he had witnessed without question a supernatural occurrence. He furthermore stated that in the ensuing years, he had never been able to reconcile what he had seen with the real world which he knew . . . that it was just a unique and unrelated "happenstance" which completely refuted his ideas of what was possible and what was not.

Would it have been seen by the camera? Probably yes.

I, too, have seen unaccountable mid-air suspensions which defied explanation in terms of the known natural laws. But of this, more later.

FLAMMARION'S VIEWS

Concerning ghostly appearances and other audible or visible phenomena connected with the purposeful return of spirits, the most comprehensive list of carefully investigated case histories in the SPR record was compiled by Camille Flammarion (1842-1925). His DEATH AND ITS MYSTERY was published in 1923 by the Century Co. of New York and London. This title consists of three volumes: BEFORE DEATH; AT THE MOMENT OF DEATH; and AFTER DEATH.

Flammarion was a famed astronomer and scientist and his interest in SPR antedated the forming of the British Society for Psychical Research which was formally organized in 1882, with the American Society for Psychical Research affiliating in 1889. Flammarion's first book on SPR, UNKNOWN NATURAL FORCES, was published in 1865, and from then on until his death he was an active figure in this research.

For some forty years, Flammarion exhibited the skepticism concerning human survival which has characterized so many scientists who have delved deeply into this subject. But finally he was forced by the weight of evidence to surrender this position, as so many others like him have had to do. In 1923, and after sixty years of psychical research, he summed up his matured conclusions in his Presidential Address before the S. P. R. Said he:

> "There are unknown faculties in man belonging to the spirit. There is such a thing as the double. Thought can leave an image behind. Psychical currents traverse the atmosphere and we live in the midst of an invisible world. The faculties of the soul survive the disaggregation of the corporal organism. There are haunted houses. Exceptionally and rarely the dead do manifest, and there can be no doubt that such manifestations occur. Telepathy exists just as much between the dead and the living as between the living."

Like Flammarion, Rev. Ann Davies' early ingrained skepticism had to fall before the weight of many personal and mostly spontaneous experiences connected with the unseen worlds. In fact, they entirely changed the course of her life and led her into the profundities of advanced metaphysical studies and meditations the results of which have stretched into the lives of many others at home and abroad.

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CHAPTER FOUR

OBJECTIVE AND SUBJECTIVE PHENOMENA

Psychic phenomena can be divided into two general classifications, *objective* and *subjective*. In England, these are usually called *physical* and *mental*. Their names suggest their distinguishing characteristics, but there still exists considerable confusion in placing this or that specific phenomenon in the right classification. And sometimes a given psychic occurrence can belong partly in one and partly in the other. When this is the case, we usually classify the occurrence as objective. The definitions and explanations which follow will be of considerable help in the proper classification of these phenomena.

Objective, or physical, phenomena are those which can be completely separated and distinguished from the physical behavior of those present, including the medium. *Subjective*, or mental, phenomena are those which cannot be so separated and distinguished.

For instance, if during a seance every precaution against fraud has been taken, and if nevertheless a cone rises from the floor with nobody touching it and without the help of any mechanical or other contrivance, such phenomena are classified as objective, since nobody present, and no confederate elsewhere, caused the cone to rise. With everybody's physical behavior accounted for, the cone rose on its own, so to speak. If, as usually happens, a voice speaks from this cone and is heard by those present, including possibly a tape recorder, then this voice is also an objective psychic phenomenon, since no one present has produced it.

What the voice says, the meaning of the words, the message conveyed . . . these are always subjective in nature. Indeed, all meanings, purposes, values and the like are always subjective. There are no values in nature. Of itself, an atom

of gold is no more valuable than one of lead, even though on this planet the one may be scarce and the other plentiful. It is the psyche, mind, intelligence, consciousness which ascribes meanings, purposes, values and the like to occurrences and objects.

Slate writing, when not fraudulently produced as it often is, is also objective. A small piece of chalk is placed between two slates which are then tied and sealed together. If under test conditions writing appears on the inside surfaces of the slates, we have a clear example of objective psychic phenomena. The meaning or message conveyed by the writing is, of course, subjective.

Poltergeist phenomena . . . which will be discussed later . . . visible or audible haunting, levitation, immunity to burns, apports and deports and similar phenomena to which nobody present contributed in any physical way, are all objective.

Subjective psychic phenomena, which are more often encountered, comprise a long list. Ouija-board spelling out of words is one of the most common. While the planchette unquestionably moves over the letters, the operators' fingers are nevertheless on it, and it is usually impossible, and certainly always very difficult, to determine whether or not the operators' fingers are doing the pushing. We are considering now only the motion of the planchette and its physical behavior in spelling out words . . . not the meaning or message of the words.

Remember that motions can be unconscious as well as conscious, and in planchette operation there is no way to discover if some outside force other than the operators' fingers is manifesting. I have personally never observed or read a verified and reliable report of a sentence being spelled out by the planchette when the operators were blindfolded and the letters transposed. However, Mrs. Hester Travers Smith, a well-known English automatist, often worked blindfolded, but not with the letters transposed. It is fair to conclude that in most, if not in all, cases, it is the operators who move the planchette, whether they do it consciously or not. This is not to say, of course, that some intelligence other than the operators is not directing the movement of the planchette

through the agency of the sitters. This is very often the case, and instances will be given later. The meaning or message of the spelled words is always subjective, and communications so received are among the most interesting and informative phenomena in SPR.

Automatic writing occurs when the hand of the sitter writes without the conscious volition of the person holding the pen or pencil. This phenomenon is always subjective, since obviously the hand of the sitter is doing the writing. The fact that often the words so written out and the meanings or the information so received could not possibly have been known to the sitter doing the writing does not alter the classification.

It is most important to keep objective and subjective psychic phenomena in their proper classifications. The human mind is fathomless. We do not know its full powers. Thus subjective psychic phenomena have always been much debated as to their origin. Are they the manifestation of little known subliminal powers of the incarnate mind of the medium or sitter, or are they the manifestation on our physical plane of discarnate intelligences? This is often a matter of opinion, with the weight of the evidence sometimes favoring the former and sometimes the latter opinion. Thus each case must be decided on its merits; and opinions often differ.

Objective psychic phenomena, on the other hand, are not matters of opinion in the above sense. If a table floats in the air with nobody holding it up, or a burning coal is held in the hand leaving the hand unburned, we have direct and conclusive evidence that something has happened beyond our normal powers . . . against the laws of nature as we know them. Lord Rayleigh, the noted English investigator, has told us that objective psychic phenomena are extremely convincing and most important . . . indeed that advances in SPR can hardly be expected without them. Some may not hold to this view, but certainly all will agree that they hold a most important place in psychic investigations.

Probably the most interesting case of automatic writing on record is that of Mrs. John Curran of St. Louis. It was through her hand, and later voice, that the Patience Worth books were written. This case was reported by Mr. Jack Moffitt

for the Herald Express . . . and by many others as well. Mr. Moffitt did a fine job of objective reporting, and his by-line article is reprinted below by courtesy and permission of the Editor and Mr. Moffitt:

THE RETURN OF PATIENCE WORTH

by
Jack Moffitt

There's been a great deal of discussion of late by hypnotists and others as to whether or not individual personalities continue to exist after death. I don't believe there can be much doubt of it. Too many persons of intelligence and integrity have submitted sound evidence to prove that they do. I, myself, as a young reporter during the 1920's had an opportunity to interview a woman who had been dead almost 300 years. The fact that I muffed it is one of the outstanding regrets of my journalistic career.

To begin at the beginning, it happened this way: On July 13, 1913, Mrs. John Curran of St. Louis bought a Ouija-board for $2.75. That night she tried it out with a friend, Mrs. Grant Hutchins. Mr. Curran, an employee of the Department of Immigration, kept telling the women how silly they were. Suddenly the board moved with great speed and spelled out: "Many months ago I lived. Again I come. Patience Worth my name."

"Who's Patience Worth?", laughed Mr. Curran. "The whole thing's nuts."

The board replied poetically:

"Am I a broken lyre
Who at the master's touch
Respondeth with a tinkle and a whir?
Or am I a string in full
And at his touch
Give forth the full chord?"

This stopped Mr. Curran, who had never heard his wife talk like that. As for Mrs. Grant Hutchins, she was

flabbergasted as Patience, speaking through the board, said that she was born in 1650, the only daughter of a Dorsetshire weaver. "My thumb is thick with twisting flax," she explained as she went on to say that, following her mother's death, she came to America with her father, where they settled in the vicinity of Martha's Vineyard, where she was killed by Indians. "A tree now grows out of my grave," she concluded.

Mrs. Curran was a woman of moderate education, yet through her Patience dictated a whole volume of mystical poetry, THE LIGHT BEYOND. Her thoughts were as beautiful as they were prolific:

"Who would pray, let him
then
Make his prayer the sheath
of the sword
But not the sword. Let
him then
Make his prayer the goblet
to contain the wine
But not the wine. Let him
then
Make his prayer a casket of
alabaster
In which to keep the jewel,
not the jewel."

When published, this volume sold well. By now, Patience spoke directly through the voice of Mrs. Curran without the intermediate need of the Ouija-board or the necessity of the modern woman to go into trance. The wife of a Kansas City banker invited Mrs. Curran to visit her, and I was assigned to go out and get an interview. The banker met me at the door, telling me that his wife "was making a fool of herself over a faker." I fell in with his attitude, for, like most young reporters who meet their fill of publicity seekers and crackpots, I took pride in being cynical.

Mrs. Curran was a timid little woman anxious to

make a good impression on the press. But Patience saw right through me and, speaking through Mrs. Curran's lips (to that lady's obvious distress), told me that I had a strong psychic sense, but was too much of a "popinjay" to use it. She also said that I was a fair writer, but that I was "following the wrong master." Time was to prove her true. Too many of my youthful years were spent in an unsuccessful effort to ape the satiric style of Bernard shaw, when I should have been studying human nature. But at the time my youthful pride was ruffled, and I went back to the office and wrote a kidding, smart-aleck story about Mrs. Curran.

That didn't stop Patience. Through Mrs. Curran, she wrote two novels. HOPE TRUBLOOD, which became a best seller, and A SORRY TALE, which the dean of history at Washington University called "The greatest story of Jesus since the Gospels were finished." Antiquarians discovered historical records of a poetess named Patience Worth who had lived near Martha's Vineyard during the middle of the 17th century. Francis Hackett, a student of the period, declared that the most exacting imitator could not write in the style of that day without making minor anachronisms.

The experts all felt that Patience was real. To me she proved it when she threatened to stop writing if the Currans did not use her earnings to care for "a new born babe" with red hair and blue eyes like her own. She told them where to find it, and they adopted it.

Mrs. Curran died in 1934, and since then Patience Worth has spoken through no other voice that I know of. I've never ceased to wish that I had met her with an open mind. If I'd asked her intelligent questions concerning what occurs after death, I might have secured one of the greatest interviews in journalistic history. If Patience reads this, through whatever eyes, I hope she gives me a second chance.

THE RULE OF THE PARSIMONY OF EXPLANATION

The Patience Worth writings and investigations are among the top classics of SPR. As is so often the case, the existence

of Patience Worth as a surviving discarnate entity, entirely separate and distinct from Mrs. Curran, is a matter of individual opinion. To assist you in reaching your own opinion and conclusions on this matter . . . and indeed upon all matters connected with SPR . . . the scientific rule of the *Parsimony of Explanation* is a good one to follow. This Rule has been followed by scientists, logicians and competent thinkers for a long time and has been found most useful in many fields of endeavor. It states that the nearest, simplest and most reasonable explanation of an event or observation is the one to accept . . . at least pro tem until some better evidence in similar accord with this Rule is obtained.

We all have our prejudices, or at least strong doubts, about this or that alleged statement or observation. Prejudices and fixed opinions often lie deeply embedded in religious and other orthodoxies. Thus a long established and well-known Christian church teaches its followers that communication between the living and the dead is impossible because it is not in accordance with God's will. Since nevertheless there is so much evidence for such communications, this religious belief explains away the evidence on the grounds that there exists a hierarchy of demons, or another life-wave of beings quite apart from humans, who have the ability to impersonate a deceased person by acquiring, in some way not explained, a complete record of the deceased person's memory. Furthermore, that these demons delight in confusing and misleading us with their impersonations, thereby causing us to disbelieve the dictums of this church against the possibility of such communications.

If we follow the Rule in forming our opinions and conclusions in connection with the Patience Worth case, we cannot accept this orthodox explanation, because in addition to accepting the doctrine of human survival, we would also have to suppose and accept the existence of these mischievous non-human demons, for which we have no evidence. This would violate the Rule in favor of an arbitrary and authoritarian dictum, one which would force us much further out in our explanations than the simpler one of Patience's survival. Yes, we must admit that there are plenty of demons,

not only in the lower astral planes, but right here among us. But are they non-human? And are their powers greater than ours? I doubt that the Creative Will, the Lord of Life . . . call It what you will . . . has surrounded us with such booby traps. We have enough bogs and pitfalls with which to whet our intellects and sharpen our discriminations here on earth, without inventing any more for the sake of substantiating some doctrinal prejudice.

Alternate explanations to get us away from the simple one of survival and discarnate communications are legion. One more will be cited. Many occultists believe . . . and indeed it may be true . . .that there exists somewhere in the infinite expanses of Reality a library, or cosmic file, of recordings called the Akashic Records. These Records, it is alleged . . . and this may be true also . . . contain every event which has ever happened anywhere in the universe, including our actions, thoughts, words, deeds, etc. Furthermore, that our subconscious minds, or subliminal powers, can, under certain conditions, gain access to these Records and abstract anything from them. Thus it is unnecessary, according to this belief, to suppose discarnate communications to exist, because we ourselves can gain access to the memory records of deceased persons and through our powers of dramatization dress them up into the appearance or semblance of a discarnate communicating entity.

Applying the Rule to this theory, we are, in the case at bar, confronted with two explanations. On the one hand is the fairly simple one of the continued post-death existence of Patience Worth. On the other we have the complicated one of supposing that Mrs. Curran's subconscious mind gained access to the Akashic Records, assuming such to exist; abstracted therefrom the thoughts and memories of Patience; became acquainted with mid-17th century American speech characteristics; and then cooked this all up into several volumes of poetry and literature. Certainly the former explanation conforms to the Rule, and the latter does not.

The Ageless Wisdom has always taught . . . and this is fully expounded in the BUILDERS OF THE ADYTUM curriculum as well as in many other occult teachings . . . that our subconscious minds are part and parcel of an infinite

ocean of subconsciousness, in which we may well suppose the Akashic Records to exist. Modern hypnotic regression has given us more that a good glimpse of the vast memory powers of this great mind . . . a memory which goes way beyond any individual memory content. In the present state of our knowledge, no one can say what the subconscious mind can or cannot do. But that is no excuse for assuming that it can do most anything!

In the case of Mrs. Curran, we know that she was a lady of ordinary education, with little if any knowledge of 17th century American history. She was not a writer and had no style of her own, far less the archaic style of Patience Worth. Mr. Francis Hacket states that "the most exacting imitator could not write in the style of that day without making minor anachronisms." Thus it is unreasonable to assume that Mrs. Curran, or even her subconscious mind, could do it. Neither is there any reason to assume that she could write "the greatest story of Jesus since the Gospels were finished." Furthermore . . . and this is most important and objective . . . antiquarian records showed that a poetess named Patience Worth actually lived near Martha's Vineyard during that period.

Boiling it all down, are we to assume that some demon impersonated Patience Worth, or that Mrs. Curran's subconscious or subliminal mind took a trip to the Akashic Records and there dug up and abstracted records of Patience's writings and thoughts? Or should we assume that Patience herself had survived physical death and was writing and speaking through the mediumship of Mrs. Curran? Many like myself agree with reporter Moffitt that the simplest explanation is the continued existence and discarnate communication of Patience herself. Possibly you will agree that this explanation is in full accord with the Rule of the Parsimony of Explanation.

MRS. F'S MEDIUMSHIP

In Chapter No. 3, mention was made of Mrs. F, a medium whom Mr. Hamlin Garland requested me to investigate. Mrs. F allowed me to sit with her and watch her Ouija-board work. While my fingers were also on the planchette,

I frequently removed them and noticed that whether my fingers were on or off, the planchette continued to move over the board with great rapidity, scarcely stopping at a letter. Mrs. F, however, seemed to know what letter was meant and droned off letter after letter, all duly recorded by her daughter. We had to stop frequently and separate the words, punctuate, and re-read before we could get the meaning of what had been written.

Mrs. F. knew absolutely nothing about me, a condition I had stipulated with Mr. Garland before accepting the assignment. The supposed discarnate communicator was a deceased sister-in-law of mine, a young woman of 22 when she died. A deep attachment existed between us, and she had passed on some fifteen years previously. Her name, Nataly, came through with obviously no help from me, together with other information which I did not know, nor indeed was able to verify until several years later. In a subsequent voice sitting . . . Mrs. F. was also a direct voice medium . . . Nataly pronounced her name as Nathala, which was the name by which I always addressed her. Thus while she spelled her name Nataly, she pronounced it Nathala, a fact which nobody but myself could have known.

In subsequent sittings we dispensed, at my suggestion, with the Ouija-board. The room was partially darkened and Mrs. F. was placed on a sofa in a reclining position and with a cloth over her eyes. We discovered that the supposed communicating entities were able to use her voice. Each one used his own tone of voice and speech characteristics. Upon one occasion, I conversed with an entity claiming to be a mathematician. The matters we discussed were beyond the capabilities of the average college graduate. Fortunately, I was able to hold up my end, since I had done considerable post-graduate study in the subject. Certainly Mrs. F, whose voice sounded an octave lower than usual, could never have acccomplished this feat, since she had never attended even high school.

In conversation with another entity, we discussed metaphysics. Certainly the concepts and English used by this entity were way beyond my powers. Speaking of two people in

the common service of humanity, she (this entity) described them as being able "to sense as one to serve." And again: "You must know in your pride of intellect (she was quite critical of me and never complimentary) that the ranges frequented by the most developed intellectuals are but dark spaces compared to the higher ranges frequented by those who have found the bounds (limits) of the intellect." Some 20 years later, after much metaphysical study, I found myself able fully to agree with her. Notice that she did not disparage the development and use of the intellect. Quite to the contrary, she stated that the intellect had its bounds, or limits, situated far below the super-conscious levels. Furthermore, that the higher levels of superconsciousness were best reached by those who had first made the fullest use of the intellect.

Just what are we to conclude concerning cases such as cited above? Many of my colleagues in SPR avoid this question by making *no* conclusions. They present you with the facts and leave you to wonder what the people who did the work and made the observations think about it all. Social and professional pressure being what it is, nobody likes to stick his neck out. To say that so and so happened is one thing. But to draw conclusions as to what may be behind the occurrences is quite another. Thus you will often hear the Akashic Records and subconscious mind theories being advanced.

This is reminiscent of the well-known play of Trilby. Svengali, who is madly in love with her, hypnotizes her and suggests that she respond to him with warmth and love, feelings which were the reverse of those she actually held for him. Thus in one scene, we see Trilby madly embracing Svengali and pouring out her hypnotized love for him. This he accepts for awhile and then roughly pushes her away, saying: "Oh, nuts!" or words to that effect. "It's just Svengali talking to himself again!"

Searching for the truth concerning survival, are we like Svengali, just talking to ourselves via our subconscious minds? I think not. What do you think . . . i.e., apply the Rule yourself to the sources of Mrs. F's mediumship.

PHENOMENAL POWERS OF THE SUBCONSCIOUS MIND

Attributing the phenomena discussed above to discarnate control is probably justified. But when we so attribute mental or subjective psychic phenomena, we must be careful not to discount the vast potentialities of the subconscious mind. Volumes have been written about the mysterious, indeed incomprehensible, manifestations and powers of this mind. Among these are its phenomenal calculating abilities, which for speed and accuracy often outdistance the performance of trained mathematicians, and even machines. The reason we must attribute these abilities to this inner and deeper mind . . . some prefer to attribute them to external discarnate control . . . is because they often manifest themselves in mentally retarded persons unable to cope with even the simplest of life's problems. Indeed, some of these prodigies have been quite imbecilic and confined in institutions.

I well remember such a woman who was committed to our hospital care for many years. With scarcely the mentality of a seven-year-old girl, she could arithmetically run through the hospital accounts unerringly and several times faster than anyone else.

Consider the case of Mlle. Osaka (pseudonym), a mentally retarded French girl, whose calculating abilities were studied by Dr. Osty for the International Psychical Institute. She managed with great difficulty to master the usual methods of addition, subtraction and multiplication, but never could understand division. Yet when she was asked for the square of 97 and then for the 10th power of that number, problems which can be solved by multiplication, she instantly and mentally gave the correct answers. It was explained to her that the root of a number is one which when multiplied a given number of times by itself will give a required number. Then she was asked for the 6th root of 402, 420, 747, 482, 776, 576 and replied correctly at once. Dr. Osty wrote down absolutely at random a succession of 100 figures and then read them to her. When asked to repeat them, she did so without a mistake. About an hour

later, Dr. Osty asked her if she could repeat them backwards, and this she also did at once and again without a mistake.

Her subconscious memory for numbers was practically infinite. To remember thousands of numbers composed of 15 up to 40 figures and to bring them up into consciousness instantly and correctly borders, as Dr. Osty tells us, on the paranormal.

The calculating and memory powers of this retarded young woman can only be accounted for . . . if, indeed, we can account for them at all! . . . by invoking the seemingly unlimited capacities of pure mind divorced from the limitations of the personality. Whether or not these powers originate with the performing individual or some outside control must be left to one's own discrimination. Nobody that I know of has any clear cut answers to this question.

As in the case of a classmate of mine, such powers can sometimes be clearly attributed to the performing individual. He could do a vast array of intricate mathematical problems in his head. These ranged all the way from giving the powers and roots of numbers to complicated triangulations, conic sections, and the like. It was noticed, however, that while his answers were practically correct, they were never exactly correct beyond some four significant figures. This limitation, he told us, was because it was the limit of accuracy of his twenty inch slide rule which he was able to manipulate in his head! This ability, while possibly unique with him, is still within the range of the comprehensible.

But what can we make of the young and ignorant shepard boy, Jaque Inaudi? While guarding his flocks, he was seized with a passion for working out numbers in his head, and he did not even know the multiplication table! Shortly he was helping the peasants in the market place with their accounts. The Academie des Science heard of him and appointed a committee to study his gift. This committee was composed of Poincare, Tisserant, Charcot, and later Alfred Binet. All were nonplussed at his prodigious memory for figures and the fantastic rapidity with which he did his mental calculations. What amazed them was the strange fact that his methods, when he explained them, were wholly

original, though some resembled in certain respects procedures followed by the Hindus. M. Lebesque, author of INTRODUCTION A LA THEORIE DES NOMBRES, admitted that he would have required a fortnight with paper and pencil to give the answers to a problem which Inaudi worked out in his head in a matter of minutes. Strange to say, his vast memory extended only to figures. He could not repeat more than five or six letters given in succession.

Louis Fleury was born blind and so retarded that at the age of ten he could neither wash nor dress himself. Placed in a school for the blind, calculation was his greatest weakness. With utmost difficulty he learned to do simple problems in addition, subtraction and multiplication, but division was beyond him. Considered hopeless, he was placed in a home for incurables.

Then a strange thing happened. A fellow inmate had an epileptic fit and rolled screaming on the floor. In his night of blindness, the ensuing commotion assumed terrifying proportions to Fleury. Dr. Osty tells us about it:

> "A mental transformation resulted. For psychologists, this is perhaps the most interesting aspect of Fleury's case. Seeking within himself for a cure for his obsession, he had the idea of concentrating upon the work which was the most absorbing for him because it was most difficult. He set himself to do mental additions, subtractions, and multiplications, which up to then he had been able to do in the writing of the blind only up to a certain degree of complexity. It was miraculous! All the calculations he attempted resolved themselves with wonderful ease, rapidity and sureness. Even division, that irreducible fortress, was as easy as the other operations.
>
> "From then on, the world of figures became his real inward life; his mind worked therein without effort and with delight. Mental calculation became his great distraction, a kind of sport, the intellectual sport of a man whom circumstances and blindness had condemned to live most of his life sitting down. A sport, however, without much real progress, for all that he undertook he achieved. His practice in calculation was not so much

a forward march towards greater accuracy or facility, as the exploration of the extent of his capacities. And this gift for calculation which had emerged from the depths of a psychotic crisis, brought about a general improvement. His mind, hitherto clouded, became wholly cleared. This was manifested by a feeling of greater aptitude for learning and a desire to educate himself."

Since the authorities would not release him from the Institution, he simulated madness and was transferred to the mental hospital at Armentiers. There it was discovered that he was not mad, and that he possessed exceptional powers of mental calculation. The nature of square and cube roots was explained to him, and he at once mentally calculated the powers and roots of numbers containing many figures. At age 21, Fleury was released from the hospital and entered show business, where he gave exhibitions of his strange powers.

Not having my logarithm tables at hand, I recently had occasion to raise 2 to the 30th power. Working with pencil and paper and checking each operation by formula, it took me one and a half hours. The blind Fleury reportedly did this same problem in his head in 40 seconds! His answer was correct, whereas my formula check revealed several arithmetic errors which I had made.

There are quite a few such prodigies reported in recent times. Nor are they all calculators. My memory carries me back to the turn of the century. A bit of a child prodigy on the piano, my proud teacher, the famed pedagogue Sigismond Stojowski, took me on exhibition to the home of the great Master Paderewski which was then near Vevey in Switzerland. Joseph Hoffman was there that evening and he courteously asked Paderewski about his latest sonata, a ponderous and lengthy composition requiring some twenty minutes or longer to play. We listened to it with considerable boredom while Paderewski played it. Hoffman expressed a complimentary interest, which I'm sure he did not feel, and left that evening with the manuscript under his arm.

Some three days later we assembled again at the Paderewski home. After dinner, Hoffman without a word sat

down at the piano and played the Sonata by heart. Had he been assiduously studying this lengthy work? Certainly not! Excursions on the lake steamer and the rounds of tourist attractions had occupied his days, and his evenings had been spent at the Vevey Casino.

These faculties of calculation, memory, and tremendous skills *do* border on the paranormal, as Dr. Osty suggests. I do not believe that they can be wholly accounted for even on the assumption of previous incarnational experience. Such abilities go way beyond mere talent, previous experience, and even genius. They suggest a far greater and vaster element of consciousness potential inherent in all, albeit manifest only in the few. Too often they occur in people of low mentality and little education, people who almost totally lack the means of communicating what they cosmically know and see, people whose evolutionary status appears very low.

Metaphysicians and mystics tell us that we all have God-like potentials. Perhaps we can hazard the hope that such abilities manifest often in the least of us give us a future glimpse of capacities to which eventually we will all attain.

* * *

Much excellent literature and worthwhile writing, including Bibles, have reached us via automatic writing, trance and semi-trance speech and the like. Even typewriters have been used in lieu of pen, pencil or planchette. Their discussion and description will be continued in the following chapter.

Bibliography: THE CASE OF PATIENCE WORTH, by W. F. Prince, published by the Boston Society for Psychic Research, 1927.

CHAPTER FIVE

In a book such as this, which undertakes to give a bird's-eye view of SPR with a metaphysical commentary running alongside, a high degree of selectivity is essential, because of the enormous volume of literature covering these allied subjects. Dr. Hereward Carrington collected a ten-thousand volume library. Manly Hall, probably the world's foremost collector and expositor of these subjects, also has an enormous library. The Societies for Psychical Research of both England and America, not to mention several similar organizations in other lands, have been publishing Journals for some fifty to eighty years. Many of our public libraries, including Los Angeles', have well stocked and indexed sections dealing with these matters.

Excluding individual research, it would take many lifetimes to cover all this material. Obviously the best any expositor can do is to select from his own research and study the highlights of his findings, i.e., those matters which have been most interesting and convincing to him, and furthermore to include items which, while not too significant to him, have nevertheless been of great interest to his colleagues and others. This is all these pages propose to do; indeed, all they can do. While many of the cases recited are matters of personal experience, many are not. Quite a few are apocryphal in nature. Thus it behooves the reader to use his own best judgment of what to him is interesting and convincing.

Having done this, the references to source material connected with his special interests should be looked up and read. This will give him a much wider perspective and fill in many details and other relevant material necessarily omitted here. You will be relieved and delighted to find the great help our large public libraries can give you. These libraries, and also our smaller ones, are affiliated with the

Library of Congress, which supplies at nominal cost a mailing service on items not locally available.

OAHSPE

One of the most interesting and challenging of the apocryphal Bibles received in our time is OAHSPE. It is unique in several respects, one being that its automatic writing was done on a Sholes typewriter, one of the very first. However directed and controlled, the hands pounding this early typewriter belonged to John Ballou Newbrough, a dentist, born in 1828 on a Springfield, Ohio farm. According to his own account, he was awakened one night in 1870 by a voice which asked him if he would be willing to do a great work for Jehovah. He agreed, and the voice continued: "Jehovah would like you to live spiritually for ten years, and at the end of that time we will come back to tell you what it is that we desire, for your body and mind are not sufficiently perceptible now."

Newbrough requested more specific instructions and was told: "Never kill or eat anything that breathes. Live on nuts, fruits and vegetables. Do charity work. Help people. Give your dental service to those who cannot pay."

For the specified ten years, Newbrough did as directed, got himself down to normal weight, was relieved of several ailments, and became physically fit. Around 1881, the voice instructed him to buy a typewriter, which he did despite his protests that he did not know how to use one. On January 1, 1881, the writing began. In his own words: "To my amazement my hands went up and I started to pound the keys. It seemed to me that I was half asleep, but I saw everything that I was doing. I saw no spirits, but I knew they were using my body and thought. I looked at my hands and fingers. They were going like mad."

John Davis, Newbrough's friend, tells us that: "Every morning before sunrise, until December 15, 1881, Newbrough wrote at a speed physically almost impossible, considering the crudity of this first typewriter." Finally the manuscript was completed and first published in 1882.

Perhaps the best way to describe OAHSPE is in the words of the book itself: "A sacred history of the dominions of the

higher and lower heavens on the earth for the past twenty-four thousand years, being from the submersion of the continent of Pan in the Pacific Ocean, commonly called the Flood or Deluge, to the present Kosmon Era. Also a brief history of the preceding fifty-five thousand years, together with a synopsis of the cosmogony of the Universe; the creation of the planets; the creation of Man; the unseen worlds; the labor and glory of gods and goddesses in the etherean heavens; with the new commandments of Jehovah to men of the present day. To teach how to attain to hear the Creator's voice; to see His heavens in full consciousness whilst still living on the earth; and to know of a truth the place and conditions awaiting them after death."

If OAHSPE is a work stemming solely from Newbrough's imagination, it has no parallel in the history of fiction. It was written in the morning hours in the space of one year on an early typewriter by a man who had never used one. Counting the words and estimating the writing time, the script must have gushed from that typewriter at the rate of 120 words a minute. And the all-embracing scope of the subject matter would tax the imaginations of ten Jules Vernes all rolled into one. The scientific reader is astounded at the accuracy of OAHSPE science, much of which has only recently been confirmed. As an instance, OAHSPE describes the Van Allen radiation belts both as to nature and height.

Fact, fiction, or half-and-half? This is for the reader to decide. But what cannot be denied is that OAHSPE is one of the most remarkable and astounding pieces of automatic writing in the SPR record.

THE CONFUCIUS CASE

The late Hamlin Garland related to me the happenings at a most unusual seance which he attended some years ago in New York. This was a direct-voice sitting, i.e., one in which a voice is heard which presumably is not the medium's. This sitting was of particular interest because the medium exhibited the rare phenomenon of Xenoglossis, or "speaking in tongues", i.e., in a language presumably unknown to him. Mr. Garland stated that the sitting had been arranged for the exclusive benefit of a group of scholars and scientists.

One of this group found himself unable to attend, so his seat was offered to Dr. Neville Whymant of Oxford and London, who at the time was possibly the greatest living authority on Oriental languages. Dr. Whymant had arrived in America only the day before the sitting and found himself at some pains to attend, which he nevertheless did.

I found Mr. Garland's description of this sitting so unusual and interesting that I later checked up on it through correspondence with Mr. Theodore Besterman, Librarian, Editor and Investigation Officer of the London SPR. From the above and other sources of information, particularly Dr. Whymant's own book PSYCHIC ADVENTURES IN NEW YORK, the following was learned:

This sitting was held in the home of Judge and Mrs. Cannon on Park Avenue in New York City. Skeptics who hold that psychic communications never reveal anything not already known, should study this case which was unusually well reported and authenticated.

The medium was George Valiantine, born in Williamsport, New York. Dennis Bradley, author of TOWARDS THE STARS, who held many sittings with Valiantine, said of him: "It is essential to state that he is semi-illiterate. He possesses no scholastic education whatever beyond the ordinary simplicities; he is ill-versed in general conversation and ideas. I mention these facts because many of the communications which have been made in the direct-voice under his mediumship have been brilliant in their expressions and culture."

During the sitting recalled by Dr. Garland . . . there were several more held thereafter in which similarly astounding results were obtained . . . the usual procedures were followed and the medium went into trance. Quoting from Dr. Whymant's notes, we read: "Suddenly, out of the darkness was heard a weird, crackling little sound which at once carried my mind back to China. It was the sound of a flute, rather poorly played, such as can be heard in the streets of the Celestial Land, but nowhere else. Then followed in a low, but very audible, voice the words 'K'ung-fu-T'Zu'."

The Doctor was well pleased with this turn of events because, as he states: "Chinese I had long regarded as my own

special research area, and he would be a wise man, medium or other, who would attempt to trick me on such soil." He was much intrigued at this point because of the correct pronunciation of the name Confucius, for "few persons, except Chinese, could pronounce the name correctly, as the sounds cannot be represented in English letters".

"At first," we read, "the voice was tremulous, but after a few moments it gained strength, so that the phrases were quite clear. Then it burst upon me that I was listening to Chinese of a purity and delicacy not now spoken in any part of China . . . I realized that the style of Chinese used was identical with that of the Chinese classics edited by Confucius 2500 years ago . . . If this was a hoax, it was far beyond the scope of any of the Sinologues now living. I was determined to test the matter to the full limit permitted."

With testing in mind, Dr. Whymant addressed the voice: "There is among your writings a passage written wrongly. Should it not be written thus?" Here Dr. Whymant recited the opening line of one of Confucius' poems. He relates that at this point the voice took up the recitation to the end of the poem exactly as it was recorded in the standard works of reference. After a brief pause, the voice repeated the poem, but this time with certain alterations which gave it a new meaning. "Thus read," said the voice, "does not its meaning become plain?"

This was indeed a supreme test, according to Dr. Whymant. The poem had been a standing puzzle to generations of scholars, both Chinese and Western, until they had set it aside as hopelessly obscure or corrupt. When the doctor repeated the first line of the poem, the voice spoke the remaining lines, but filled in the obscure section by giving them a new construction, which, we are told, "made the whole thing hang together as a normal poem", which Dr. Whymant wrote on a pad as well as he was able in the darkness.

Once more the doctor asked concerning a difficulty found in another of Confucius' writings, and again the voice corrected the passage, but in this instance merely accepted the emendation already anticipated by scholars.

E. M. Godsal, who Mr. Garland told me examined every

phase of this and other Valiantine sittings, wrote the following in a report to the Editor of THE UNION:

"The book (PSYCHIC ADVENTURES IN NEW YORK) opens with an introduction by Sir Oliver Lodge, who tells of meeting Dr. Whymant on his return from New York in May of 1927, and of being so much impressed with the doctor's narration that he introduced him to the London SPR.

Dr. Whymant attended about a dozen sittings in all. At each of which, he conversed with the same voice. Other voices were heard in which fourteen foreign languages were spoken, including Hindu, Persian, Sanscrit, Arabic, and Yiddish, and the voices seemed to come from all corners of the room. Unable to think of any physical explanation which would cover all the circumstances, the doctor has decided, he says, that he must leave others to elucidate the problem.

Anyone desirous of learning the truth about spirit communication should study the above case in all its aspects. Telepathy and mindreading are ruled out as explanations by the fact that the same voice had frequently been heard prior to Dr. Whymant's arrival on the scene. Imposture is not to be considered where a voice adds something to the stock of human knowledge . . . especially when the thing added is recognized by a supreme authority as 'a revelation in scholarship'.

The only conclusion which takes in every fact is that the voice was that of Confucius himself, or possibly a voice produced by the joint action of a Confucian society dwelling in the spirit world.

When a noted Oriental classicist meets with such an astonishing experience as being addressed, and even instructed, by the voice of a dead man speaking his dead language across an interval of 2500 years, then his own (Dr. Whymant's) abstruse learning suddenly becomes a matter of vital importance to humanity. For it required all of Dr. Whymant's high qualifications to substantiate this remarkable case . . . one which is so greatly needed today to open the eyes of the world to the truth of continuous life.

All who are interested in securing evidence of immortality should concentrate their minds upon this brief story; and many of them, no doubt, will draw from it a far wider and more important conclusion that any that the observer himself has as yet been able to draw from the facts which he now places on permanent record. In bearing public witness to the actual occurrences of these facts, even though such tested realities are not in good standing with orthodox science, Dr. Whymant has earned the thanks of everyone who would know the truth."

Both Godsal and Mr. Garland were confirmed believers in survival. I therefore checked all available sources of information. In Dr. Nandor Fodor's ENCYCLOPAEDIA OF PSYCHIC SCIENCE, we read:

"At the next seance at which Dr. Whymant was present, after having been absent through illness, Confucius appeared again, and omitting ceremonious expressions, referred to his (Whymant's) indisposition, saying: 'The weed of sickness was growing beside thy door.' This metaphor was used in ancient Chinese literature, but is no longer current in the language. Nor is the language in which Confucius spoke any longer used in the Chinese Empire. There are only about twelve Chinese sounds of which it can be definitely said that we know how the Chinese of Confucius' time would have pronounced them. The voice used these archaic sounds correctly. Moreover, there are only about six Chinese scholars in the world whose knowledge would have been equal to the one displayed by the direct voice. None of them was in America at the time . . ."

In 1927, following the New York sittings, a gramaphone record of the voice of Confucius was made in London. It has curious flute-like tones which rise and fall, and sometimes break into a peculiar sing-song tone. Dr. Whymant relates that he could only interpret a few sentences because the voice was faint and became blurred in the recording. But he recognized a few of the peculiar intonations and gathered the meaning of the recorded speech by the tonal values. The voice was identical with the one heard in America.

From Dennis Bradley's summary of this strange occurence,

we read: "I have heard the K'ung-fu-TZe voice speaking on two or three occasions in archaic Chinese. I have also heard the same voice with its peculiar intonation speaking to me personally in English. The voice has spoken slowly, but with quite beautiful cadences. It possessed an extraordinary dignity."

In the Whymant case, fraud by the medium can be ruled out as a virtual impossibility. Nearly as much can be said of Valiantine's lifetime mediumship. Few of our great mediums have escaped the charge of fraud at one time or another in their careers. This is also true of Valiantine. While the record clearly shows that the great bulk of Valiantine's work was without taint of fraud, one or two cases were reported which bore evidence of fraud. When confronted, Valiantine cried out: "I just don't know how it happened!"

The subject of fraud, or seeming fraud by the medium, whether conscious and deliberate, or unconscious; of fraud perpetrated by discarnate impersonators; and the errors appearing as fraud in mediumistic transmissions due to conditions pertaining to such transmissions . . . this and related subjects, with case histories, are fully treated in Chapters 8 through 10. In most cases in which fraud is suspected, including some of Valiantine's later work, it will be wise to withold final judgment until these Chapters will have been read and pondered on. Mediumistic transmissions involve many complicated processes, as will be shown, and snap judgments about fraud can lead one into serious error . . . indeed can close the door on this entire subject to people who need it the most. Prudent and wise people withold judgment until all available facts are on the table.

THE DIRECT VOICE

The so-called *direct voice* occurs, when genuine . . . which it often is not! . . . in "trumpet" (cone) seances. These are always held in complete darkness. A luminously banded cone is placed in the middle of the circle of sitters. Hymns are sung, or appropriate music is played. After a while, the cone rises and floats around the room, the while a voice speaking from it gives messages to the sitters from some

departed friend or relative. Sometimes this *direct voice* discourses on metaphysics and philosophy.

Aside from the meaning or interest of what is said through the trumpet, the SPR person wonders, as no doubt you have also, if it is not the medium, or some confederate, who is lifting the trumpet and speaking through it. If this is *not* the case, we obviously have an objective phychic phenomenon of the first water, regardless of what is said through the trumpet.

SPR people take most . . . but certainly not all . . . objective psychic phenomena with a grain of salt, and this includes floating cones and wandering voices speaking from the darkness of such seances. Thus skepticism about the objective side of the sitting prevails even when the messages given by the voice appear to be quite genuine and impossible of being faked.

Quite a few infra-red photographs of the floating cone have been taken, and many of them appear quite genuine even to the expert eye. Aside from photographs and opinions, the following case clearly shows that the *direct voice* . . . i.e., not originating in the vocal chords of anyone present, or from a concealed loudspeaker . . . both can and does happen.

GOOD EVIDENCE FOR THE DIRECT VOICE

Several years ago, I arranged a *direct-voice* seance for the well-known medium, William Cartheuser. He relied on my judgment in getting a sympathetic group together for him. This I did at the home of a lady, a retired nurse, who lived in Los Angeles. The hostess and group were of my own selection, precluding the possibility of a confederate. Furthermore, I brought Cartheuser to the meeting place in my own car and without his knowing where he was going or whom he was going to meet. All present, excepting myself, were complete strangers to him, including the hostess.

Shortly, the luminous cone floated upward, and White Bear, an entity who claimed to be Cartheuser's guide and an Indian, spoke through it in his usual manner. Significant messages were given to several of the sitters. Some two hours passed. Then a lady, who was sitting beside me, whispered to me that she had an urgent call to the bathroom.

White Bear heard her and made several ribald remarks, as was his wont. Then he instructed her as to the course she must pursue in reaching the bathroom without showing any light in the seance room. She followed his instructions carefully, but upon returning, and when passing between her chair and mine, she lost her balance in the darkness, involuntarily reached out with her hand, and accidentally hit the light switch of a table-lamp standing nearby.

Instantly the room was flooded with light and Cartheuser fell forward from his chair to the floor. I at once switched off the light, stumbled over to Cartheuser's prostrate form, lifted him up and placed him back on his chair. I held him erect in the chair on one side and another sitter supported him from the other. Our hostess, the nurse, took his pulse . . . all in total darkness . . . and reported that it was so feeble she was hardly able to detect it.

I spoke up at that point and requested one of the sitters to make her way in the darkness to the nearby kitchen, place the kitchen door slightly open on a crack, and switch on the kitchen light, it being my intention to bring the light level up very slowly so that we could better work over the medium and bring him around. It was at that time that White Bear spoke in his usual voice from a point directly behind me. I had moved from Cartheuser's side to point directly in front of him. Thus the voice was coming from the center of the circle with all the sitters, excepting those attending Cartheuser, sitting in their chairs.

White Bear's voice countermanded my order about the kitchen light. In his usual gruff tones, which I had heard many times, he reassured us about Cartheuser's condition, stating that he and his group would take care of the medium from their side, and he would instruct us what to do on ours.

This he did for about twenty minutes, which was the length of time it took to bring Cartheuser out of shock. Then White Bear instructed us to continue the sitting for a much longer time than usual, and he would tell us when to close. Thus the sitting went on until about 2:00 A.M., at which time White Bear instructed us to close and that Cartheuser was all right.

If you have followed this narration carefully, you will

note that (1) Cartheuser knew nobody present except me; (2) he did not know where he was going until he got there; (3) the hostess-nurse, an RN, described him as in deep shock with hardly any pulse; (4) the direct-voice kept on talking as usual from a point in the center of the circle *without* the cone being up; (5) the voice was the same as the one we had been listening to before, and which I had often heard; (6) the instructions given by the voice were intelligent and entirely appropriate to the occasion.

The final conclusion must be drawn that Cartheuser, being unconscious in shock and with three people holding him up from either side and in front could not in any conceivable circumstance have produced White Bear's voice, which was speaking from directly behind me and almost in my ear.

In other seances with Cartheuser, Rev. Davies and myself have heard the direct voice discoursing in the far end of the room, while Cartheuser was holding an animated conversation with the sitter next to him. Indeed, I have heard the direct voice on several occasions where fraud could be completely ruled out; but the above case is so absolutely fraud-proof that I prefer it to any other, even photographic evidence, as establishing the actuality and reality, under proper conditions, of the direct voice.

In the next two Chapters, SPR will take second place to a discussion of the fourth dimension. This term and concept is so often used by occult students and spiritualists that it is appropriate to take time out in which to explain, as simply and non-technically as possible, its geometrical and occult aspects. Readers interested in Xenoglossis, or the speaking with tongues, are referred to two books by Dr. Frederick H. Wood:

THE EGYPTIAN MIRACLE, published by John M. Watkins, London.

AFTER THIRTY CENTURIES, published by the Spiritualist Book Society, Eng.

CHAPTER SIX

THE FOURTH DIMENSION

Its geometrical and occult aspects simply explained

Part 1

(This and the following Chapter discuss a subject which I believe should be understood, at least in broad outline, by all students of the occult and those interested in psychic phenomena. However, these two Chapters can be skipped without seriously impairing an understanding of that which follows.)

A term frequently heard in connection with psychism and the occult is "the 4th dimension". This term has a mathematical and geometrical background, as have such terms as *sphere* and *plane* often used to denote areas of consciousness such as "the higher spheres", "astral planes", and so forth. Possibly "areas of consciousness" or even "loci of awareness" would have been more appropriate, since then no confusion with exactly understood and clearly defined geometrical figures such as spheres and planes could exist.

This comment, however, is less appropriate when we talk about the 4th dimension in connection with metaphysical and occult matters. Many aspects of this higher-spatial concept strongly resemble certain metaphysical concepts and have their counterparts in the observations and findings of scientific psychic research (SPR). Thus it is appropriate to discuss it in these Studies.

Whatever connection the 4th dimension may have to metaphysical thinking and occult practice, it is definitely a mathematical and geometrical concept, and a very useful one, even though it has no physical counterpart in the material world known to us . . . that is, we cannot materialize it for ordinary inspection.

The desirability of discussing this subject in these pages was debatable, because of its absrtact and illusive nature. Nevertheless, the duty of specialists to bring their subjects, however abstract, to lay understanding is becoming more recognized. It is the intelligent layman who keeps the specialist working at his specialties, and these backers of progress are certainly entitled to know something of what it is all about. Unlike the other Chapters, these two may take a shade more concentration and effort on your part. However, to gain a good understanding of them is well worth while and, among other things, will result in an expansion of your creative imagination.

Before we project ourselves into the rarified atmosphere of hyper-space . . . for that is what spatial dimensions beyond the 3rd are called . . . I shall relate an experience in which the 4th dimension gave me a most embarrassing setback. Years ago, I had hoped to establish a laboratory for SPR which would be well endowed, suitably staffed and adequately equipped. While we have several societies and projcts devoted to SPR, the stature of their founders and scientific workers far exceeds their endowments, nor do they have the totality of equipment and other facilities which any research in this fast moving scientific age requires.

Despite these lacks, excellent work in SPR has nevertheless been done by dedicated workers who for the most part have had to work for their health and board themselves, so to speak. Such financing as has been available has been of a very limited nature, and it was my hope at the time to change all this and finally get SPR off to the good start it so richly deserves. In connection with the relationship existing between science on the one hand, and religion and metaphysics on the other, Rabbi Roland B. Gittelsohn tells us: "The only valid ground for a true synthesis of religion and science is to view them as co-ordinated, complimentary, and simultaneous approaches to Man as a whole and Life as a whole. They must not only co-exist; they must reinforce and refine each other." Considering the millions spent annually on orthodox religion, the comparatively small amounts needed to adequately pave the parallel path of SPR seemed not too much to hope for.

This ambition was shared by my literary agent. She knew a very wealthy lady who was interested in the occult, and who had handsomely endowed several other very worthwhile projects. So a tea was arranged where I was to meet her. In due time I found myself expounding the technical aspects of SPR with the aid of blueprints and layouts.

When I had finished, this lady looked at me quite severely, if indeed, not pityingly. I was most certainly off on the wrong track. Didn't I know that the subject I wished to investigate lay within the bounds of the 4th dimension? . . . of which I quite evidently knew nothing! How did I expect to use a purely three-dimensional approach to a subject which did not lie in the three-dimensional field?

My agent and I exchanged bewildered glances and then telepathically agreed that an orderly retreat was indicated. We realized that our prospect knew nothing of the 4th dimension of which she spoke so glibly, and probably not much more of the other three. What her words actually meant to convey was that I was exhibiting a slide rule instead of a crystal ball, and that I should have been wearing a yellow robe and maybe a turban instead of conventional afternoon attire.

I have told this story as a means of summing up the nature of the malnutrition from which SPR has always suffered and is still suffering. From the lesser minds in science and engineering, SPR is a ridiculous delving into the impossible, and from the direction of orthodox religion and many of the lesser cults, it is an unholy invasion of sacred territory. So between the two, SPR would have fallen flat except for the devotion of the few who have dared to breast the twin hurricanes of ridicule and excommunication, and have been able to keep SPR afloat and moving forward.

SPACE AS AN ABSTRACT CONCEPT

Let us now begin our discussion by stating that we are going to consider a dimension of space beyond the three with which we are familiar. But are we really familiar with these three? Just what is a dimension? Mr. Webster tells us that this word means "to measure out". Thus a dimension

is something which results from the act of measuring something, presumably by a systematic procedure. So far so good, since we have all measured something. But the joker creeps in by the back door when we talk about a dimension or measurement *of space*. Just who has ever perceived space per se? What we perceive are objects and radiations, and since there should be a place for everything and everything should be in its place, we just have to have a place in which to put things we perceive.

You may say that you *can* perceive space because, for instance, you can tell whether a car is one block or three blocks away. The fact is, however, that you can do this for a variety of reasons, all observational and connected with the surrounding objects, such as streets, houses, trees, etc. You have learned how to put the car in its proper place for all practical purposes connected with you, and indeed you learned to do this the hard way. A baby cannot do it. And until fairly recently, astronomers couldn't place the distant stars in their proper juxtapositions to our planet and the other stars.

Thus neither the baby nor the astronomer can perceive space as a thing in itself, such as a tree. And neither can you. So it's beginning to look as if space were one of those convenient abstractions which we are so prone to invent when we come up against some practical necessity or have to find a reason for something.

Remembering that a dimension is something that results from a measurement, let us get ourselves into further trouble by asking just how one goes about measuring an abstraction? One doesn't, of course. What we actually do is to apply a variety of measurements to *objects*, both as to their internal relationships to themselves and their external relationships to each other. Thus we reach such concepts as *distance* and *extension*, which are very useful. Since that which is useful has value to us, let us pull ourselves out of the above dilemma by quite arbitrarily assuming that space is not an abstraction, but has a reality intrinsic to itself, such as a house, for instance, and that we are quite justified in inventing ways and means to deal with it . . . ways such as dimensions.

The reason for possibly confusing you with the above dilemma was to induce you right at the start to realize the basic nature of the subject under discussion . . . specifically that dimensions, be they 3rd, 4th, or nth, are but tools of the mind by means of which we have increased our awareness of the Realities around us. Furthermore, that by increasing the scope and number of these mental tools, we may eventually become aware of more and more of these Realities.

With that out of the way, let us move forward and discuss the three dimensions that we do know, since the springboard they give us is essential to our jumping off into the 4th and so on to ever higher dimensions. Assuming that they actually exist, they may be defined as areas of Reality beyond the observational scope of our usual awareness.

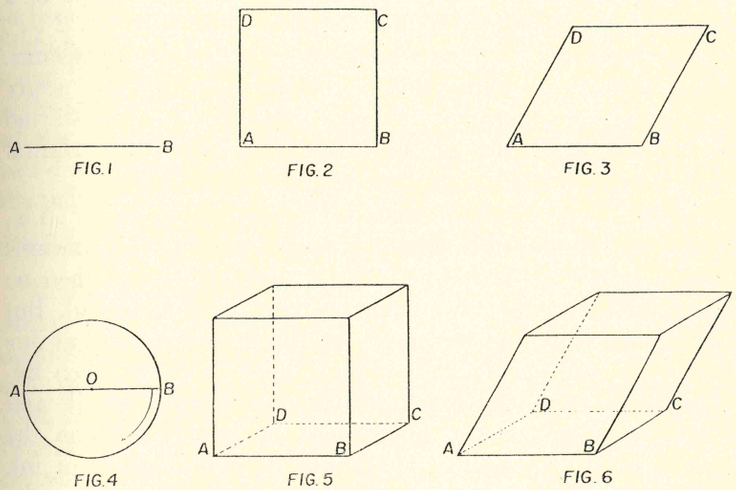

DIAGRAM I

SIMPLE FIGURES IN EUCLIDEAN SPACE

Consider a point which has no magnitude or dimensional extension and which merely denotes location. Such a point, while quite definite, is purely imaginary, since to be real it must extend in all three dimensions and Heaven only knows how many more. If you look at a real point as distinct from an imaginary one, which we call Euclidean, you will see that it has substance, and so has dimensions. A microscope will show this very clearly. Right now, we are considering only the Euclidean point. You can place it out in the middle of the street, or on a wall, or spot it on a blue print. It has no magnitude, and so has zero dimensions. It merely denotes location.

Now move this point one foot in an unchanging direction. Diagram I. It will trace out a line, and we say that this line has one dimension (Fig. 1). If we now move this line in a direction *not contained within itself* . . . up as in Fig. 2 . . . it will trace out a plane which we say has two dimensions. Another way of saying this is that no point on this newly formed plane surface, which appeared *after* the line started to move upward, lies on the originating line in its original position.

If the line is no more than a Euclidean concept . . . i.e., if it is an imaginary line, and the two-dimensional plane surface it traces exists nowhere but in our heads . . . then no glimpse of any higher dimension than the 2nd is had. But the moment this line becomes a reality by moving out of our heads and onto a blackboard or a piece of paper, then immediately it must have some thickness, however small, and some height above the blackboard or paper. Assume the line to be drawn in ink. There will be a few layers of ink molecules side by side and also above each other. Thus the line, if Euclidean, will have but one dimension, but if *real* . . . i.e., drawn on something . . . it will also have some small thickness and some small height. Thus to our view it will have three dimensions, however infinitesimal the 2nd and 3rd dimensions may be.

Similarly the two-dimensional surface traced out by the upward moving line will have some thickness in the 3rd dimension if it is a *real* surface, like the paper on which this is printed, and not just an imaginary surface in somebody's mind.

Here we get our first idea of the 4th dimension. Unfortunately, it is just an idea and not a glimpse, since we cannot see into the 4th dimension for even an infinitesimal distance. All *real* objects, be they points, lines or figures drawn on paper, or the desk on which this is written, exist not only in the three-dimensional space we think we know about, but also in *all* the spaces which exist in Reality, be they 4th, 5th or nth. This follows the metaphysical and philosophical concept that there is no hiatus in Reality nor any abrupt and sharp dividing line. However small, there is always a blend of one thing into another, and this is as true of dimensional theory as it is of anything else we can think about or do.

You might profitably meditate on this idea. Suffice it now to point out that a good beginning place to look for the next higher dimension of any *real* object . . . specifically the 4th, since that is our major interest at the moment . . . is in the infinitesimally *small*. If this idea is hard to grasp, just think of the very small height which these words, printed on this two-dimensional sheet, reach into the 3rd dimension above the paper, and you'll see what is meant.

THE METAPHYSICIAN TAKES OVER

While the geometrician mostly speaks in explaining these matters, the metaphysician also wants to get a few words in edge-wise. Reality, whatever it may be, is not bounded by our percepions or awareness. A blind man cannot see a tree, but he can become aware of it by various means other than sight, and perhaps later sight will be given him and he will directly perceive (see) the tree. Despite popular belief, they tell us that a bull cannot see red. His eyes have not developed the capacity to do so. Possibly some day they will, or more likely he will have to become something more than a bull to do it.

The engineer knows his calculus. The bushman does not. But the bushman can become aware of this area of thought through education. Thus metaphysics teaches that Man by self-education can become aware of the Realities within and

around him; and more, namely, that by this same process of self-education he can eventually raise the condition of his current conscious state into the higher reaches of superconsciousness where far greater vistas of Reality will be unfolded to him. Keep this in mind in connection with the concept of the 4th and higher dimensions. If they exist in Reality, you are destined someday, or in some other life, to preceive them and the Realities behind them. *When* is up to you. And now, back to the geometrician.

THE GEOMETRICIAN RESUMES

Once again, consider the originating line (AB, Fig. 1.) If we move this originating line one foot in this *new* direction and at right angles to itself, the two dimensional figure so formed will be a square (Fig. 2.) Even should we similarly move this line in this new direction, but at some angle other than a right angle, we will still generate a two-dimensional plane surface, in this case a parallelogram (Fig. 3.) We can also generate a two-dimensional circle by rotating AB about the point O (Fig. 4.) Note that no point on any of these newly formed plane surfaces, which appeared *after* the line started to move, lies on the originating line in its original position. Note also that the originating line when *real* and not merely Euclidean, forms a part of the newly generated two-dimensional plane figure. Thus we see that the next lower dimension to the plane, which is the line, is also contained in the two-dimensional plane figure. By that same token, if four-dimensional figures or solids actually exist in Reality, then some small part of them must also exist and be observable in the lower dimensions.

Moving up to the next dimension and figure, we proceed analagously. We move any of our plane figures . . . in this case the square (Fig. 2.) . . . one foot, or the length of the original line AB, in a direction not contained within the plane figure (square), and we will get a cube (Fig. 5.) Again no point within this cube will be located on the originating square ABCD *after* it started to move from its orginal position in the *new* direction. Nevertheless, the originating square in its original position, if it is real and not Euclidean, will form a part of the cube. Since our motions have been

in three different and mutually independent directions, we call this figure three-dimensional. Also, we can have an infinite number of such three-dimensional figures generated by any two-dimensional figure with which we may choose to start out. (Fig. 6. shows one of them.)

Now note that a Euclidean point with zero dimensions wherever placed on a one-dimensional line, such as Fig. 1, is in effect a boundary of that line. Put another way, it will divide the line into two segments or parts. Thus a zero dimensional point constitutes a boundary or intersection for the line which has one dimension. Similarly, if we draw a line, which has one dimension, through any plane figure which has two, such as Figs. 2, 3, and 4, will divide the figure into two parts. Thus the first dimension acts as a boundary for the second. In the same way, a plane passed through a solid, such as Figs. 5 and 6, will divide the solid also into two parts. Again we see that the first two dimensions act as a boundary for the third. Or we may say that a two-dimensional plane can be a cross section of a three-dimensional solid.

A FOURTH STEP UPWARD

The inference, of course, is clear. Does a three-dimensional solid serve the same function with respect to a four-dimensional one, assuming it to exist? Put another way, and using a cube as our three-dimensional object, is this cube a boundary or crossection of its counterpart in the 4th dimension, which we call a tesseract?

The answer is *yes*! The cube can be a boundary or a crossection of a tesseract. In general, three-dimensional objects can be the boundaries or crossections of four-dimensional figures or objects.

Does a tesseract exist in Reality? Realize that in our normal state of consciousness we can only imagine, but not directly perceive, a tesseract or any other four-dimensional object. Therefore the question is moot. However, if we assume the reality of such an object, we must reach the hard conclusion that all points within this four-dimensional solid, which appeared *after* the originating cube started to move in this new direction not contained within itself . . . all such points must lie in a special region of space beyond

our perceptive abilities. Put another way, the only part of a tesseract which we can perceive is one of its boundaries which is the original three-dimensional cube. Since all directions of which we are aware are contained in our three-dimensional space, of which the cube is a part, this *new* direction in space takes us entirely out of the world with which we are familiar . . . one which lies beyond our normal perceptions.

I believe you will find it unprofitable to strain your eyes looking for this new spatial direction, or stretch your imagination trying to conceive of an object such as a tesseract. What has proved very profitable to many branches of science, as well as to many design artists and architects, mystics and others, is to project three-dimensional concepts into four and higher-dimensional regions by means of strict analogy, which is what we are doing in these pages.

We can, of course, consider only a few of these projections here, but for those interested in pursuing the subject further, the bibliography given at the end will open wide vistas of thought which are very pertinent to a large area of our interests and even our metaphysical thinking. So keep in mind that if these higher regions of space actually exist . . . and many believe they do . . . the way you may come into direct perception of them is through metaphysical study and practice. Or if you prefer the parallel paths of science, the mathematics, geometry and the applied sciences are also available. (Many B.O.T.A. students have reported experiencing four-dimensional vision.—Ed.)

No intelligent person could hold that something doesn't exist because we can't perceive it. To enable us to extend our perceptions and see further into outer Reality, science and technology have produced all manner of marvelous instruments which vastly extend the scope of our natural perceptions. But outer Reality is only half the totality of *That Which Is*. Inner Reality is just as real and possibly even more extensive. To see further into this region, the instruments we must use are contained within ourselves. Up to the stage where Man was evolved, Nature provided her creatures with the perceptions needed for physical survival. And she stopped right there! From that point on, our evo-

lution was and is in our own hands, albeit with the help and guidance of Those who have passed this way before us . . . those whom we call the Masters.

DIMENSIONAL EVOLUTION

Consider this statement from the angle of dimensions. The evolution of consciousness as we know it has proceeded from one dimension up to two and has now reached the third. The grub burrowing in the ground pushes his way forward in a line. His world is one-dimensional. Now think of a small organism living on a lily pad in a pond. He can move in two dimensions, which constitute the limits of his world. The butterfly, however, can fly off the lily pad into the world we know, so his world as well as our own is three-dimensional.

Surely our imaginations are not so egocentric and impoverished as to prevent our considering a higher order of beingness in which we could move in still another dimension from the three that we now know . . . a higher level of perceptions to which we must raise ourselves through our own efforts. We even have some objective evidence of the goals which lie ahead. SPR records many instances of appearances and disappearances . . . called aports and deports, which will be discussed later . . . which sometimes occur even through solid matter. Since all three-dimensional objects are "open" in the 4th dimension, even as a plane surface is "open" from above or below, such happenings can best be explained by admitting the existence of hyper-spaces, such as the 4th dimension.

Concerning this movable threshold of consciousness, which in the evolutionary process has moved us up from one dimension to three, DuPrel has this to say in his PHILOSOPHY OF MYSTICISM:

> "From the standpoint of every animal organism, we can divide external nature into two parts which are the more unequal as the organic grade is lower. The one includes that part with which the sense apparatus (of the organism) establishes relations (or connections). The other is transcendental for the organism in question; that is, the organism lives in no relation to it.

(Establishes no perceivable connections with it.)

"In the biological process, the boundary line between these two world halves (the perceived and not perceived) has been continually pushed forward in the same direction. The number of senses has increased and their functional ability (and capacity) has risen. The biological rise and the rise of consciousness thus signify a constant removal (and advanced replacement) of the boundary between representation (that which is perceived) and Reality (that which *Is*) . . . (This takes place) at the cost of the transcendental (not perceived) part of the world and in favor of the perceived part."

This is to say that that part of Reality which we directly perceive is constantly growing larger, which carries with it the idea that the part which we do not perceive as yet is constantly growing smaller. Since finite minds such as ours cannot grapple with absolutes such as Infinity, and since Reality probably partakes of the nature of Infinity, whatever that is, we had best fall back on the simple statement that as our consciousness and perceptions evolve, we will see and know more and more of Reality.

THREE SPACE PERSPECTIVES APPLIED TO FOUR DIMENSIONAL OBJECTS

Relating this to the 4th dimension, just what can we infer about the actual existence of this dimension from the dimensions with which we are familiar? In Figs. 5 and 6, we see a two-dimensional representation of three-dimensional figures. Thus you may rightly ask if it is possible to construct a solid three-dimensional representation of a four-dimensional object, such as the imagined four-dimensional cube or tesseract.

Some 45 years ago, the late Dr. Burton Kinraid and I did exactly that. The object we made took several weeks to fashion on precision lathes and other equipment, and this was preceded by many months of mathematical calculation. The rules of perspective drawings were "stepped up" mathematically to give us by analogy what they would be if applied to the 4th dimension.

The idea is simple, but the execution is difficult. Since we know that perspective, or two-dimensional representation, has its rules, we also know that these rules, which are geometrical, can be expressed mathematically . . . (algebraically by means of the analytical geometry). Thus Dr. Kinraid and I assumed that we could do a "perspective drawing" of a four-dimensional object in the medium of three dimensions, much the same as you can take a picture, or make a drawing, of a three-dimensional landscape or object and show it on a two-dimensional sheet of paper.

A SUPERCONSCIOUS GLIMPSE

We did it and came out with a geometrical solid of three dimensions made of hardwood and painted white. It was disappointing at first, for we certainly saw nothing of the 4th dimension in it. But my brilliant and wise colleague did not stop there, as I might have done. He suggested that we place it conspicuously on a shelf in our dining room and during meals look at it from time to time. Also that we meditate upon it and go over in our minds everything that we had done to construct it. We might, as he said, "grow the needed brains" actually to see and perceive what it represented.

This we did. Several weeks later as I was sipping my morning coffee, I chanced to look up at this object and found myself staring in bewilderment at a four-dimensional object. Yes, the four dimensions were all there and as plain as daylight. Dr. Kinraid noticed my astonishment and burst out laughing, so I asked him if he saw it too. He told me that he had seen it the day after it was placed on the shelf and was waiting for me to see it.

Shortly after that, Dr. Kinraid passed on. Before I was able to take photographs and write a monograph, the object and our laboratory notes were lost in the careless handling of that part of his estate. Nor could I hope to duplicate what was done without such a one as he standing at my elbow. Thus passed into oblivion, temporary I'm sure, a significant advance in this subject. In the cosmic sense, it was doubtless premature . . . just a foretaste of things to come.

THE FOURTH DIMENSION IN PHILOSOPHIC THOUGHT

Others, too, have had a foretaste of these things. Kant recognized the possibility of extensions in this new direction. He inferred their probability in these words:

> "If it is possible that there are developments of other dimensions of space, it is also very probable that God has somewhere produced them. His works have all the grandeur and variety that can possibly be comprised."

The concepts of hyper-space can never be dismissed as impossible or illogical. The rules of mathematical analogy sustain their logical nature at every point. These concepts have solved several of the problems and many of the contradictions which have plagued our men of science. Helmholz was fully aware of the possible existence of hyper-spaces, as was Kelvin, who expressed himself as ready to accept hyper-space explanations of physical phenomena when such could be more consistently explained by such concepts.

On the philosophical side, the idea of hyper-space has been found in the teachings of ancient India, as well as in the philosophical systems, to name but two, of Parmenides and Pythagoras. While not explicitly so referred to, the teachings of B.O.T.A., which comprise a modernized and Western version of the Ageless Wisdom as taught by Masters of all climes and times, can be better understood if related to higher-space concepts.

Even as it is convenient and useful to have a location (locus) in which to place and systematically arrange the objects of everyday observation, and even though this locus, which we call empty space, can never be perceived of or by itself by any exoteric means whatsoever . . . even so, it is also convenient, proper and useful to have a locus, such as the hyper-spaces, in which to place and systematically arrange, insofar as may now be possible, certain SPR phenomena and certain occult concepts. To do the one is just as valid and reasonable as to do the other. In this connection, C. Howard Hinton tells us:

> "Either of two things must be true . . . that four-dimensional conceptions give a wonderful power of representation to the thought of the East, or that the thinkers of the East must have been looking at and regarding four-dimensional existence."

On the mathematical and scientific side, Claude Bragdon tells us:

> "The notion of geometries of many dimensions . . . geometry, that is, of higher-space . . . began to suggest itself to mathematicians in the early half of the 19th century, and has assumed an increasing importance ever since. Attempts to utilize the higher-space hypothesis in the explanation of chemical and physical phenomena has served to bring the subject prominently before workers in these branches of science."

Switching back to the philosophical and mystical side, Mr. Bragdon goes on to say:

> "This hypothesis (4th dimension) because it accounts for many so-called psychic phenomena, has been seized upon by the psychic researcher hard pressed for some quasi-scientific explanation of the things the reality of which cannot be doubted . . .
>
> "Research leads always into the profound. The light of things known serves but to reveal the greater abysm of mystery beyond the threshold of consciousness. The higher-space hypothesis makes Man in his present estate appear but as an earthworm in power and knowledge. Nevertheless it holds out promise of eternal progress."

In the following Chapter, we will look at other aspects of hyper-space concepts by the method of strict analogy.

* * *

Suggested reading:

> A PRIMER OF HIGHER SPACE, and FOUR-DIMENSIONAL VISTAS, by Claude Bragdon. Alfred A. Knopf, New York, Publisher.

CHAPTER SEVEN

THE FOURTH DIMENSION

Part 2

In discussions such as these, we are of course debarred from a straight mathematical presentation of our subject. However, this limitation is not a serious defect in bringing the concept of hyper-space, specifically the 4th dimension, to the lay mind. This is because this concept is primarily geometrical, and geometry was known and used in land divisions, temple altar placements, and in many other ways, thousands of years before the other branches of mathematics, even including our arithmetic, were developed.

Also, we can see and handle geometrical figures, which is certainly not the case with most of our other mathematical concepts. Thus geometry has been longer, and is better, connected with our sense perceptions than are the algebra, calculus, and so on. Furthermore, the simple geometry of the line, square and cube gives us a good start, at least, in this new direction which we call the 4th dimension. However, for those not satisfied with getting their feet wet, but who want a complete mental immersion, a brief bibliography is given at the end of this chapter.

A FEW GEOMETRICAL ASPECTS—DIAGRAM II

The following are a few geometrical aspects of our subject. Consider the square ABCD shown top center. Imagine that the bounding lines AB BC CD DA are made of wire. Now cut this wire boundary line of the square at point D. Then straighten the wire out into the one-dimensional line DABCD which you see below the square in the diagram. Note that the line AB . . . the originating line which moved in the *new* direction to form the square . . . now has two segments equal to its own length (DA BC) located at its

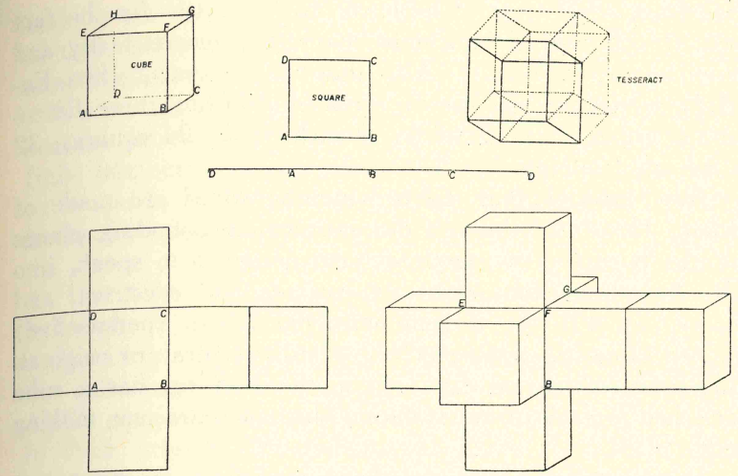

DIAGRAM II

ends, and one extra one (CD), making four in all.

Now consider the cube ABCD-EFGH shown top left. Assume it to be made of cardboard. By cutting the cardboard along the appropriate edges, the bounding planes can be folded down to form the two-dimensional figure shown below. Note that it has four squares, one for each edge of the originating square, and one extra one, making six in all. Or, if you prefer, you can cut some stiff paper into the two-dimensional figure made of squares, and then make a three-dimensional cube out of it by folding it along the appropriate edges.

Top right is a two-dimensional representation of a tesseract, or four-dimensional cube. (When a square moves up into the 3rd dimension, we call it a cube. When a cube moves up into the 4th dimension, we call it a tesseract.) It is not necessary to inflict the wearisome explanation of this figure upon you, since this is not needed for your grasp of the figure shown below. Do not try to form any mental picture of this four-dimensional object. If you could do that, you would be in full possession of super-conscious

faculties, which few of us have. So just settle for the fact that this figure, and the one below, are geometrically and mathematically correct. Also that the tesseract, when Euclidean, contains an infinite number of finite three-dimensional cubes, is bounded by 8 such cubes, 24 squares, 32 lines and 16 points.

Now imagine that the 8 bounding cubes are made of wood. If we cut through the appropriate bounding planes of the 8 cubes, we can fold them down, so to speak, into the 3rd dimension which we can see and construct, and come out with the three-dimensional figure (perspective) shown below the tesseract. Note that the central, or originating cube, which we can't see in the drawing, has a cube attached to each of its six faces, plus one extra one, making eight in all.

In the above figures, we have moved up by strict geometrical analogy from one dimension to four. Have you, perhaps, seen the 4th dimension? Of course not! All you have seen are some of its characteristics which we have learned by analogy from the three spaces, or dimensions, which we know.

The disturbing statement was made above that the tesseract contains an infinite number of three-dimensional cubes. This is true when we consider the tesseract only as an Euclidian, or imaginary, concept. Since our present state of consciousness cannot function in the 4th dimension except in our imaginations, we cannot construct a tesseract and must therefore consider it as an Euclidian concept. However, were we able to function in the 4th dimension and construct a tesseract up there . . . a *real* one this time and not just an imaginary one . . . it would *not* contain an infinite number of three-dimensional cubes, because these cubes would also be *real* and therefore have some slight extension in the 4th dimension. This was fully explained in Part 1 in connection with the lower-dimensional figures when *real* and not imaginary.

Be that as it may, let us nevertheless stretch our imaginations by showing that the Euclidian tesseract *does* have an infinite number of cubes contained within its structure. Furthermore, that any Euclidian figure of lower dimensions,

such as the cube and square, also have an infinite number of their corresponding next lower-dimensional figures contained within their structures.

We see this easily in connection with the Euclidian square, because its two-dimensional surface is made up of an infinite number of one-dimensional lines, one above the other, so to speak. If this infinite number of lines were put back in the first dimension from which they moved upward into the second . . . that is, if they were put end to end along the line AB in the square figure, AB would become infinite in length.

Similarly with the cube in the figure. When Euclidian, the cube is made up of an infinite number of Euclidian ABCD squares, one above the other, so to speak. If put back in their original two-dimensional plane from which they were moved upward to form the cube, and if they were arranged edge to edge, they would form a plane of infinite extent.

So it is with the Euclidian tesseract. Its three-dimensional cubes, if put back in the third dimension and suitably arranged edge to edge and face to face, would fill up all of the space that we know about, even if it were infinite.

MENTAL VERSUS PHYSICAL CONSTRUCTIONS

Remember that we have just been discussing mental, or Euclidian, concepts. There is a big difference between what the mind can construct and what can be constructed in the physical world. Scientists found this out a while back when they discovered that Euclidian geometry was not universally applicable. Thus to cope with Reality, they had to invent other types of space . . . i.e., the spaces of Euclid, Riemann and Lobachevsky with zero, plus, and minus curvatures. But in these pages, we are only concerned with the imaginary space which Euclid so beautifully described. We have placed our figures in this type of space.

The concept of infinity, which made its unwanted appearance in the discussion of our figures, can be avoided where squares and cubes are concerned because we can construct them in our physical world and so avoid getting all tangled up with this concept of infinity. It is a good one

to avoid because in our present state of consciousness, we cannot adequately deal with it . . . which is not to say that it cannot be dealt with in higher states of consciousness, for indeed it can, but of this more later.

Right now we are thinking of squares and cubes which we can always conceive of as *real*, which is also true of their lower-dimensional component parts. Whatever space itself may be . . . if indeed it is any *thing!* . . . we do not think of any specific physical thing in space to be infinite in extent or quantity. So we can get away from the troublesome concept of infinity in connection with our figures by just imagining them to be *real*. If *real*, and as shown in Chapter No. 6, they and their component lower-dimensional parts must have some extension, however small, in the dimensions above them. This being so, they cannot be infinite.

Even though we cannot construct a *real* tesseract and find it useful to study it in Euclidian fashion, we nevertheless can imagine it to be *real* even as we imagine the lower-dimensional figures to be *real* without actually constructing them. So in this case also, we can get away from the concept of infinity.

By this time you may rise in exasperation and ask: "Does the 4th dimension actually exist?" Perhaps this question is best answered in the words of the Persian poet:

> "Myself when young did eagerly frequent
> Doctor and saint, and heard much argument
> About it and about; But ever more
> Came out by the same door where in I went."

A less poetical but more practical answer was given in an essay by A. R. Crathorne: "If a physical fourth dimension exists, a three-dimensional being (such as ourselves) would never know it, nor would we have any way of finding out. (Except as we might be able to extend our conscious awareness into a superconscious state.) As a mental conception, the 4th dimension exists, but the world of our physical experience includes only the three dimmensions."

As thinking and reasoning beings, we would never have reached our current scientific and technological stature, nor our cultural level, had we confined our considerations to only those things which have a physical existence for us. Aside from such existences, we constantly deal in a host of ideas and conceptions which we call tools of the mind. For instance, if we have 8 trees in an orchard, we can cut down (subtract) 3 of them and have 5 left. But obviously if we have only 3 trees, we cannot cut down 8 of them. But if we leave the physical trees out of the picture, we most certainly can subtract 8 from 3 and come out with a minus 5, which we write —5. Thus minus numbers are an essential part of our algebra, without which . . . well, need I say it?

Again, we have what we call imaginary numbers like, for instance, the square root of minus 2, which we write $\sqrt{-2}$. In the words of the Iowa farmer looking at the hippopotamus, "There ain't no sich animal!" Yet without the use of such numbers, which don't exist in our world, our mathematical thought and technological progress would come to a dead stop.

Now consider this thought somewhat in reverse. Even if in our thinking we cannot exactly find them, there nevertheless are real physical things which our reasoning powers tell us must actually have a real physical existence. For instance, think of a circle of, say, exactly one foot radius. If it is a *real* circle, it must have a *real* area which we should be able to express exactly in some convenient unit of measure such as square inches, centimeters, etc. But even though the circle and its area are *real*, we cannot exactly represent this area by any numerical symbolism or system which we know.

If we move this idea up into the 3rd dimension, we realize that we cannot exclude the possibility that for any sphere of a given radius, the exact volume of this sphere might be exactly equal to the similar volume of some *real* and actually existing physical cube. But we cannot find it,

and so far it doesn't exist for us . . . i.e., beyond our recognition . . . no matter what real physical existence it may have.

For the purposes of this discussion of the 4th dimension, and hyper-space in general, its actuality is moot, since in our normal state of consciousness we cannot perceive it. Whether we can perceive it or not, we definitely can state that this hyper-space concept has proved itself extremely useful in much the same way as have the imaginary numbers in algebra and many other tools of the mind. By their use, we become better acquainted with the universe which we *can* perceive.

As you were told before, neither these pages nor all the books in the bibliography can bring you a direct perception of this new or 4th dimension in space and the objects which may be in it. The best that can be done is to bring you certain aspects of this system of thought and build them up by the methods of strict analogy.

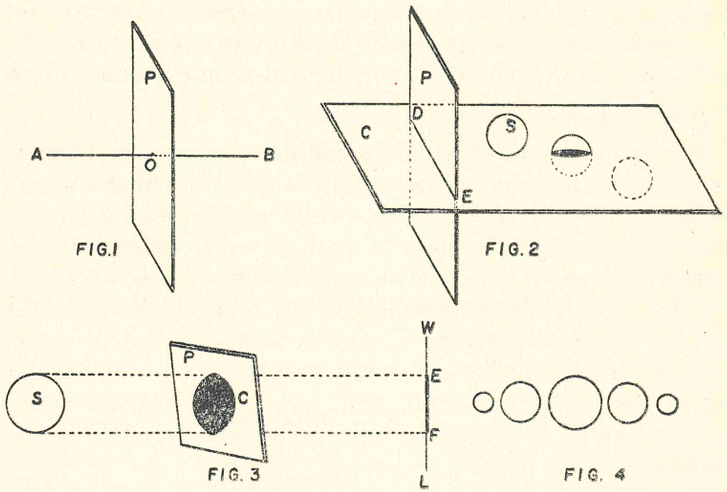

DIAGRAM III

DIMENSIONAL REPRESENTATIONS OF OBJECTS—
DIAGRAM III

Following this procedure, consider Fig. 1. The one-dimensional line AB is shown with the plane P passing through it. Now imagine a one-dimensional but intelligent being who lives on this line. It is his whole world, since the space to the side, above and below are in dimensions of which he has no perception. The moment plane P moving down from above touches his line, he will perceive this plane as a single point (O) on his line. It will be a barrier to him, of course, since he cannot move around or over it without getting into dimensions in which he does not belong. This barrier will remain in view until the plane P has moved through and below his line, nor will it appear to move. When plane P has passed entirely through our line-man's world, he will see, and all that he will see, is that point O has suddenly disappeared and the barrier has been removed.

So far as the line man is concerned, the situation would be the same whether it was a line (one dimension), a plane (two dimensions), or a sphere (three dimensions), which passed through his line world. Since he cannot see over or around the point, he would see only one single point of the object passing through his world no matter what its dimensional magnitude might be.

Let us now imagine that millenia have passed and our one-dimensional being has now evolved his sense perceptions and conscious awareness and so is able to move about freely in two dimensions, such as the plane surface C (Fig. 2). Nothing above or below his plane surface is perceptible to him, since he cannot look into the 3rd dimension. A line would constitute a barrier over which he could not pass. He would have to go around it, and in doing so he would be exhibiting his evolutionary advance, since his predecessor, the line-man, could not go around anything. But since our plane-man cannot go over or under anything, he still could not get inside of a square or circle unless there were an opening or a place where the line was not drawn. He might call this opening a door and even put a hinge on it and imagine himself to be in a closed house. But to us in three

dimensions, his "house" would, of course, be wide open from above and below.

If plane P is now moved down from above and passed through his world (plane C), he will see this plane only as a line (DE) which suddenly appears in his world, remains for a while, and then as suddenly disappears. So it is also with the sphere S which is similarly moved down from above. It will first touch his plane at a single point. Then as it moves downward, a circle surface will appear on his plane which will grow in size until the full diameter of the sphere reaches the plane. Then this surface will grow smaller by the same stages in which it grew larger, until only a point is left, which will also disappear suddenly from the view of our plane man. However, our limited friend will not see this expanding and contracting surface, since he cannot look over it. All he will see will be an expanding and contracting curve. To be sure, he can move around on his plane and view this phenomenon from different angles. In this case, he will get the idea that it is some strange kind of a house which expands and contracts.

Before moving up to the 4th dimension with this analogy, let us generalize the above situation in the words of Claude Bragdon: "The representation of the form of an object is conditioned and restricted by the space (dimension) in which such representation occurs. The higher the space (number of dimensions), the more complete the representation." Thus in Fig. 1, the Plane P appears, or is represented, on the one-dimensional line by the point O, but in Fig. 2, this same plane P appears, or is represented, by a line (DE). In the case of the sphere S, which is three-dimensional, its appearance or representation on the plane C is a circle.

THE METAPHYSICIAN EDGES IN

Silencing the geometrician for a moment, the metaphysician tells us that all this is highly suggestive of the phenomena of life-growth, which can be imagined as a four-dimensional entrance upon three-space experience. This is perhaps more clearly shown in Fig. 3. Here we see a three-dimensional sphere S passing through a two-dimensional plane P, on which it appears, or is represented, only as a circle

C at its maximum entrance, and finally as a line EF when the sphere passes through the one-dimensional world-line WL. Thus the higher we can evolve our perception and awareness, the more comprehensive our view of Reality becomes.

Fig. 4 moves us up to the 4th dimension. Assume that a four-dimensional sphere, called a hyper-sphere, moves into and through the three-dimensional space of our common experience. With our limited three-dimensional perceptions, all we can see of this hyper-sphere is one of its three-dimensional bounding surfaces, which is a sphere. However small it may be, a sphere will appear in our world and grow larger until its maximum diameter is reached. Then it will grow smaller by the same stages in which it grew larger, until only the small sphere remains in view, and this also will disappear.

THE UNIVERSE "ACCORDING TO HOYLE"

Again, it is proper to ask if any phenomenon such as that just discussed in connection with Fig. 4 is contemplated in any scientific cosmology or theory of the creation or origin of our universe. Dr. Fred Hoyle, Fellow of Saint John's College, Cambridge, in his book THE NATURE OF THE UNIVERSE (Harper & Bros. N. Y.) gives us a cosmology which fits in very exactly with the appearing spheres in Fig. 4.

Older theories of the origin of the universe have imagined it to have been originally a compacted mass which exploded billions of years ago, and that all the inter-stellar dust and debris shot out by this cosmic explosion has settled, and is still settling, into the stars and galaxies with which the skies are studded. Furthermore, that the effects of this explosion are still flinging these stars and galaxies ever further from us and from each other into the infinite regions of space.

Dr. Hoyle points out that if this theory be true, all the galaxies which we now observe to be receding from us will in some ten billion years have passed entirely beyond the visible range of an observer in our galaxy, thus achieving for him, and on a macrocosmic scale, the oft repeated wish of Greta Garbo, "I want to be alone!" Nor is this all of the sad story, for all of our Milky Way suns, which now includes our own and are millions in number, would eventually

burn out, leaving us in the dead world so graphically described by Jeans.

What Dr. Hoyle particularly dislikes about all this is the supposition that all this compacted material which originally exploded was created, or originated, in the dim and distant past, with nary a speck of it coming into being since then. He doesn't see why these back-ages should have any monopoly on this matter-creating business . . . why, indeed, might we not as well suppose that matter was and is being constantly created all over the universe, and that in consequence the cosmic show will stay on the road ad infinitum?

In this connection, Dr. Hoyle suggests that "new material," possibly hydrogen, is being constantly created in our universe . . . or put another way, that this "new material" out of which stars and galaxies are made, is constantly appearing out of nowhere cognizable by us, and will continue so to appear forever and ever, amen. Thus new stars and galaxies will be formed all over the universe. The older ones will move ever farther away from us and each other, like spots on a balloon which is being inflated.

So everything will go on and on, thus leaving Sir James Jeans and the older theories of an ultimate still, motionless, heatless and dead universe holding the bag, so to speak.

These older theories, which are still quite current, are reminiscent of many of our religious orthodoxies which teach that our Saviors and all major miracles appeared thousands of years ago, leaving us with hopes and beliefs that are becoming ever more eroded with the passage of time. Thus a gentle cynic can perhaps be excused from mildly remarking that pushing Saviors, miracles and even creation itself into the fathomless abyss of the bottomless past is perhaps not the best way to face up to these realities as well. Why not as well assume that not only did they appear and happen yesterday and the day before, but appear and will appear today, tomorrow and the day after?

Remember that the cosmologies holding the theory of an originating mass which eventually exploded do not presume to ask the question as to where this cosmic mass came from. In this respect they are no different from Dr. Hoyle's assumption of a continually appearing "new material," except as to

the time or times in which it appeared. The miracle is that it appeared at all, no matter when.

In connection with Dr. Hoyle's "new material," which he supposes to be continually appearing in our universe, might it not be the "first matter" of the metaphysicians, condensing into hydrogen or other substances with which to keep creation going? Realize that from whatever angle you view this phenomenon of appearing matter, wherever or whenever it comes or came from remains a mystery to us.

(Scientist P. F. Browne has recently suggested that this newly appearing matter results from the eventual condensation, or absorption, of light from the stars as it passes through vast spatial distances. This condensation ends up in "new matter," which finally condenses into stars. Thus the universe constantly renews itself.—Ed.)

A good question to ask at this time is whether or not this new stuff, or old stuff, whatever it is or was, did not originate somewhere in the 4th dimension. Or it may even have seeped down from the 5th into the 4th dimension and from there on down into our 3rd. According to Dr. Hoyle, this new stuff formed our universe and everything in it in the first place, whatever we mean by "first place," and has been doing likewise ever since. Furthermore, that it will keep on doing whatever it has been doing forever and ever, whatever "ever" may mean. And where does it come from? Well, it came from wherever the Lord of Creation put it, presumably in some dimension beyond the 3rd, which might as well be the 4th for our purposes, since we like to have places in which to put things, like empty space, for instance. (This is obviously *not* the geometrician talking, and since he gets very annoyed when interrupted, let's get back to him!)

FOUR DIMENSIONAL ROTATION—Diagram IV

Aside from the metaphysician's conjectures and tie-ins given above, note that Dr. Hoyle's theory of a constantly appearing "new matter" coincides quite exactly with the discussion of the suddenly appearing spheres in Fig. 4 (diagram III).

Now we shall use the method of analogy to help us understand the phenomenon of rotation as it might manifest in the

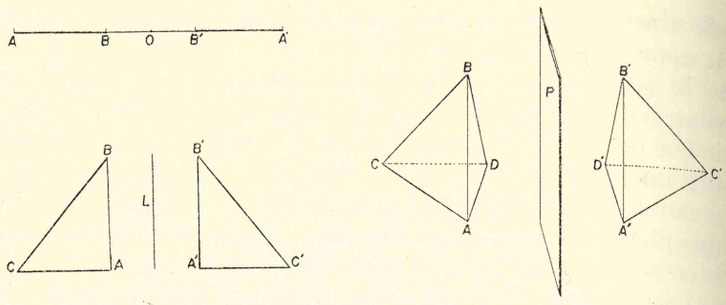

DIAGRAM IV

4th dimension, and how such manifestation might appear to us in the 3rd. In diagram IV and left above, we see the line AB and also the line B'A', both identical length. And we can imagine the infinite extension of AB in both directions, which is the world-line in which these one-dimensional lengths live. No matter how we move them in their world, we never can bring point A over point A' and point B over point B'. Put another way, if we keep these lines in their own world, we never can bring them into juxtaposition no matter how we move them. This is because they are mirror-images of one another, or rights and lefts. But if we take AB out of its one-dimensional world and move it into the two-dimensional world above it by rotating it around the point O, we can bring A over A' and B over B' . . . that is, we can bring these mirror images, or rights and lefts, into juxtaposition point for point. Particularly note that this cannot be done if we keep these two lines, or objects, in their own one-dimensional world. We have to move at least one of them out of their world and into a two-dimensional world to do it.

So it is in the triangular two-dimensional figures. These move us up from one to two dimensions. Here we have two similar right triangles, ABC and A'B'C'. If we cut them out but keep them flat on the paper, we never can bring their angular points over each other. They are mirror images, or

rights and lefts, and so long as we keep them in their own world, which is the two-dimensional surface of the paper, we can never bring them into juxtaposition point for point, no matter how seemingly identical they may be. But if we move one of them, say ABC, out of its world by rotating it in three space around the line L, we *can* match them up point for point. We have done nothing to the shape of the triangles, mind you. All we have done is taken one of them from its two-dimensional lower world and moved it up into the next higher three-dimensional world, turned it over up there, and then set it back in its own world. But something nevertheless has happened to this triangle, because whereas before it could not be matched up, now it can be.

In the figure to the right, we carry the analogy forward into the 4th dimension. Here we see two polyhedral solids, ABCD and A'B'C'D'. They are identical except that they are rights and lefts, or mirror images, of each other. They are three-dimensional objects which are shown you in a two-dimensional perspective drawing. Try to see them as solid pyramidal objects with their bottom surfaces, ADB and A'D'B', facing and parallel to the plane P. Now assuming that you held one of these solids in each hand and could push one into and through the other, there is no possible way in which you could make them coincide point for point . . . that is, you couldn't do this so long as you kept both of them in the three-dimensional space which is so familiar to us all. Since we have no direct perception of any higher space, such as the 4th dimension, you couldn't do it under any circumstances known to us.

That phrase "known to us" is, of course, the catch. Rotations can be symbolized mathematically, which means that the four-dimensional rotation of the solid ABCD around the plane P can be mathematically, but not actually, performed . . . at least, not by us. Such rotation can be shown mathematically, but in no other way, and of course the full discussion of it would be out of place here.

At the start of this rotation discussion, it was stated that four-dimensional rotations might be suggested by observations which we can make in our own space. We all have right and left hands, feet, ears and so on. The markings, or veins, on

a leaf are rights and lefts. We see hosts of mirror images in nature. We might even conjecture a bit facetiously that whenever He needs mirror images of the same thing, the Lord of Life, to save Himself time and work, just moves the archetype of whatever He has created up into the 4th dimension, turns it around up there, and then sets it down in our world again.

If all of this seems a shade on the imaginative side, it might searchingly be asked why so many, for this or that reason, so often refer to the 4th dimension? After all, it's nice to know at least a little something about what we are discussing, isn't it? So let's taken another look at this elusive dimension from the point of view of time.

TIME AND THE FOURTH DIMENSION

We have all heard of Einstein's time-space continuum and been duly befogged. Some few may even have run into Herr Riemann and others and been equally befuddled over their mixings of time and space. It's all very confusing, because as was observed at the start of the preceding Chapter, who has ever directly perceived space? And we might also have asked the same question about time. Is it not the sequence of real events which we observe? Or to be more precise, is not observed *Change*, as Saltmarsh suggests, the fundamental basis of the Time concept? For a changeless world would also be a Timeless one. Thus is not time just another abstraction which we have invented, even as we invented space, for the placing of these events, or changes, in proper sequential order? Even as we did with space, so let us also do with time. Let us accept time as a Reality, at least to us, and deal with it as best we can.

Time can be nicely mixed up with space if viewed from the angle of dimensions. In Fig. 2, shown in the diagram No. III, we showed our plane-man as viewing the phenomenon of plane P passing through his world, or plane C. This phenomenon he sees as the line DE, to which he ascribes two measurements: (1) the physical length of DE; (2) the length *of time* involved in which DE is an obstruction to him. This is also, so far as the limited plane-man is concerned, the length of time in which the plane P, or its representation to

him, exists. He has no cognizance of this plane, of which he sees only the representation in his world, which is the line DE, either before or after its passage through plane C.

He might conceiveably say that what he saw was born at a certain time and died at a specified time later. He knows nothing of plane P except its representation DE in his world. What plane P actually is, before, during and after its passage through his world, is a blank to him. Thus his measurement of the time duration of P would be entirely different from that of a three-dimensional viewer.

If we carry this idea by analogy up to the 4th dimension, we learn that a four-dimensional consciousness sees not only space, but also time, very differently from the way we do. To be sure, such a consciousness could easily comprehend the way in which we see and measure space and time, but we in our world are in no such fortunate position. We cannot measure actual or potential existential time-lengths in the 4th dimension at all. And spatial dimensions in this vaster area can only be surmised by mathematical abstractions. Metaphysicians and occultists will find plenty of meditational material in this situation. In a later Chapter, we will discuss super-conscious states as they may relate to four-dimensional consciousness.

NON-RIGOROUS PHILOSOPHICAL ANALOGIES

In departing from a mathematical discussion of hyperspace and indulging ourselves in non-rigorous philosophical analogies, as I am about to do, our concept of the flow of time often crops up *as the vehicle* which helps to bring us at least a partial, but better, understanding of our subject. For this reason, some people have departed from the rigors of logic and set up time itself as the 4th dimension. Note how easy this is to do in the following example.

Using a familiar object as a springboard from which to jump into more rarefied regions, consider a loaf of bread cut into very thin slices. The loaf is three-dimensional, and if the slices are thin enough, we may consider them as two-dimensional . . . i.e., a two-dimensional cross-section of a three-dimensional loaf. If we put all the slices together again side by side, we'll have our original loaf back again.

Even as an object of two-dimensions (the slice) can be a cross-section of a three-dimensional object (the loaf), so can an object of three-dimensions be a cross-section of a four-dimensional object. Keeping this in mind, imagine yourself to be on top of a hill on a bright starlit night. You gaze at the surrounding countryside and the starry firmament above you. Now close your eyes for an instant and then open them again. Take another look around. While everything will look much the same, nevertheless there has been some change. The trees and shrubs have grown, however slightly. The breeze has moved this or that branch or leaf. Even the stars have moved, whether you can perceive it or not.

Before you closed your eyes, you perceived a three-dimensional universe, did you not? When you closed your eyes and opened them again to take another look, you saw another three-dimensional universe. It was not exactly the same universe you had seen before because it had changed somewhat while your eyes were closed. Something which changes is not the same. If you keep on closing and opening your eyes, you will see a succession of three-dimensional objects, each one of which is a three-dimensional view (representation) of the universe, or as much of it as you can see from your perch atop the mountain.

Now let us call these successive views of the universe successive slices of the totality which is actually the universe itself, considered as a four-dimensional object or Reality. This Reality, of which you can see only one three-dimensional slice at a time, could be regarded as a four-dimensional object, could it not?

Since the flow of time is the vehicle or agency which enables us to get this particular concept of a possible four dimensional universe, it is "doing what comes naturally" to set up time itself as the 4th dimension. Indeed, time *is* used as a fourth coordinate in, for instance, the familiar space-time continuum of modern science. But in other geometrical discussions of the 4th dimension, too involved to present here, time does *not* enter. Thus I believe our thinking on this subject will be best helped if we regard the flow of time as no more than an assisting agency or vehicle in

which to ride our thoughts to specific eminences from which a more panoramic view of the 4th dimension can be had.

Another good analogy which follows this line of thought is the motion picture reel. We might consider the whole reel as four-dimensional and each single picture, or frame, as a three-dimensional cross-section of the larger reality. Examining a single picture, or even quite a few of them, would certainly not convey to us the whole story contained in the reel. The whole story is there nevertheless. Seeing but one frame at a time is analogous to our own limitations in viewing the whole process of evolution piecemeal, so to speak, through vast periods of time. Here again, it is the flow of time which carries us to the whole story contained in the reel, but obviously the flow of time is not the story itself.

Our dislike of predestination, or a fixed and immutable future, interferes with this analogy, of course. From a larger point of view, possibly from a higher dimension of consciousness, predestination may look quite differently. In this connection, I often think of the fisherman casting from his boat with a light rod and thin nylon line. He hooks a huge sturgeon that hardly notices the hook and lightly restraining force which is now being exerted upon him. He moves and plunges about as he wishes, but whatever he does, there is always that slight pull towards the boat. No matter how long it takes, or how the sturgeon may move about, he is ultimately predestined to reach the boat and be pulled aboard by the fisherman. Predestination and precognition appear quite prominently in SPR and present grave philosophical problems. Much more will be said about them later.

MORE ANALOGIES AND CORRESPONDENCES

Let us close these discussions of the 4th dimension with a few philosophical and metaphysical thoughts on the subject.

The Ageless Wisdom teaches that each individual is a part of a great Whole to which each one of us is related in much the same way as the myriad living cells of our bodies are all conscious parts of our physical being. What affects one cell affects all other cells. Humanity as a whole has powers way beyond the capabilities of any individual. It is both old and young at the same time. It is deathless and in all places

at once. It sees all objects, hears all sounds, thinks all thoughts and experiences all pains and joys. Thus it may be considered as the four-dimensional totality of which each individual is a three-dimensional cross section or slice. Thus the more we are able to identify ourselves with this larger Whole, the more we will comprehend and experience its vastly wider perceptions and awarenesses.

Again, we may consider ourselves as projections, or representations, of our Higher Selves on the physical plane, each individuality and personality as they appear in successive incarnations being the three-dimensional cross section slices of this higher-dimensional being.

The phenomena of clairvoyance, clairaudience, clairsentience and the like also have their 4th dimensional analogies. Three-dimensional beings like ourselves can do what a two-dimensional being could not do, namely see all points in the interiors of plane figures, such as squares, circles, etc. But from the 4th dimension, *all* points in the 3rd are similarly open. No point inside our bodies, for instance, or any other three-dimensional solid, is closed or not visible from a point in the 4th dimension. Thus if we could view ourselves and everything else in our universe from a point outside of our space, such as the 4th dimensional area, we could see every point and part inside our bodies as clearly as we can see our skins.

Even our auras and higher-dimensional bodies could be seen, heard, felt and so on. This is very suggestive of the psychic faculties such as "X-ray eyes" which some people have. Expanding this idea slightly, even space and distance would not be a barrier, and there is much in the SPR record to show that space, time, distance, and even the past and future, are discernible, at least in spots, to certain gifted people.

Many more examples of similar analogies and correspondences could be cited. But we must move on to other subjects. However, read and re-read these pages. Stop at each individual item, ponder it well and meditate deeply upon it. You will be well rewarded!

* * *

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CHAPTER EIGHT

SPR'S PROBLEMS WITH MEDIUMSHIP

Now that we have disposed of the 4th dimension, at least insofar as possible in pages such as these, we shall try to gain some insight into the phenomenon of mediumship. This is indeed a most confusing problem. When dealing with mediumship, the psychic researcher's situation is analagous to the placer gold miner panning for gold at the edge of a stream. He washes away panful after panful and with a little luck will isolate a few flakes of gold . . . "color" as it is called. And sometimes with a little more luck, he will pan out a nugget or two. This is what keeps him going. He knows the gold is there, but the amount of dirt he has to wash away is often very discouraging.

The experienced and dedicated psychic researcher attends seances here, there and everywhere, in endless succession. He comes in contact with all shades and varieties of mediumship and all sorts of sitters. He spends endless hours panning the sense from the nonsense, separating fraud from fact. And when he does strike color, his troubles are by no means over, for he must then decide into what category of conflicting theories his findings must be placed. (Chapter No. 4 explained the rule of Parsimony of Explanation and gave an example of its use in the case of Patience Worth.—Ed.)

This Chapter aims at explaining some of these difficulties and problems. Possibly you will gain a clearer insight into the nature of mediumship in particular and psychism in general, and this will assist you in using better discrimination and judgment in connection with your own experiences.

FRAUD

The first question that always comes up in connection with psychic phenomena is fraud. Was the phenomenon produced by fraud and trickery, or was it genuine? . . . and by "genuine" we mean beyond the range and scope of nature's laws as science currently knows them. Skeptics and non-believers always use the cloak of fraud to cover their own ignorance and unwillingness to accept sound evidence. Thus they will unblushingly tell you that great minds famed in their own fields of research, such as physics, chemistry, astronomy and the like, become incompetent, if indeed not imbecilic, when they investigate psychic phenomena. You have probably heard it said of Sir Oliver Lodge that grief over the death of his son Raymond so biased his otherwise sound judgment that he came to believe firmly in the return of his son from the dead. The fact that Sir Oliver had delved deeply and scientifically into psychic research for years prior to the death of his son is usually unknown to such skeptics, nor is their opinion changed in any way when informed of it. Such people are best left to their disbeliefs. (In this connection, remember the nature of evidence and its acceptance discussed in Chapter 3.—Ed.)

Obviously fraud exists in connection with psychic phenomena, as it does in connection with all other matters involving people. Merely passing over the Great Divide doesn't change a liar into a truthful person, nor a confidence man into a philanthropist. Demons, savages, swindlers, *psychos* and persons in the lower stages of evolution and maturity, we have galore in our own society, nor does a crossing of the river Jordan make them any different. Sometimes people way above the average in both education and intellect are nevertheless basically criminal in nature. Veteran law enforcement officers will tell you that such people are sometimes actual geniuses in science, technology and the arts. They are known as "the high IQ's" and very few of them ever land in jail. They are far too smart for that!

Professional mediums depend upon their seances and sitters for their income. But true mediumship certainly does not depend upon income and is often most lacking when it is most needed for income purposes. No matter how psychic or mediumistic a person may be, he or she cannot always count upon the presence of these faculties when they are needed for income purposes, nor are clients wildly enthusiastic over paying out their money for negative results.

Unpaid rent, empty purses and sometimes empty stomachs do not produce a climate conducive to honesty. Thus many, but certainly not all, professional mediums sometimes supplement their temporarily waning powers by fraud and trickery. When this happens, and when they are caught at it, it casts grave doubt on any genuine phenomena which they may have produced in the past. Competent psychic researchers are fully aware of these difficulties and always evaluate each sitting on its own, so to speak.

NON-PROFESSIONAL FRAUD

There is another large group of people who habitually use their psychic powers, but who are non-professionals . . . i.e., they do not accept money for their services. Such psychics are, of course, under no financial strain to produce phenomena at their sittings. These are usually friendly affairs and are often more rewarding in results than are professional sittings. However, it would be wrong to believe that such sittings are necessarily free of conscious fraud on the part of the medium. Often people endowed with psychic powers have little else to commend them in the social sense. By the use of these powers, they gain recognition and social acceptance which otherwise would be denied them. They, too, have a very good and valid reason for producing psychic phenomena which, while non-financial, is nevertheless very rewarding to them. Thus they will occasionally indulge in conscious fraud, although fraud is found less often among this group than among the professionals. The case described below is an excellent example of deliberate and conscious fraud by a non-professional medium.

FRAUD. DELIBERATE OR UNCONSCIOUS?

Several years ago I had occasion to investigate a non-professional medium who was widely acclaimed for her trumpet-voice sittings. She had held sittings in many social circles to which she never could have gained access through any means other than her psychic powers. And, indeed, she actually did have great psychic ability of the subjective kind. Her automatic writing and semi-trance voice produced much information for her sitters which she could not possibly have

known by any so-called normal means. Indeed some of it was quite startling and most evidential. Nevertheless, she was not satisfied with what she actually could do most of the time. So she increased her popularity with direct-voice sittings which were held in the dark and in which a cone with a phosphorescent band would rise from the floor and from which a voice would speak, often with very evidential material.

Indeed I was most impressed. I organized a group of some eight interested people, and we held many sittings with this lady. She, however, was most insistent that I introduce no observational equipment . . . indeed that I refrain from the scientific method entirely in our work with her. She explained that her powers were a matter of religious belief with her, and that any questioning of them by scientific equipment, or even the scientific attitude, would inhibit them. Thus I gave her my promise that I would sit with her as a believer and rely entirely on the meaning and purport of any communications we received.

Unfortunately for her, while she exacted this promise from me, she did not include the other members of the group, one of whom was an engineer. After about a dozen sittings with this lady, the engineer came to me and stated that while he could not doubt much of the information received by the voice, he had always doubted that the purely objective or physical side of the phenomena were genuine . . . i.e., that he knew that the rising of the cone and the voice proceeding from it were definitely fraudulent. He stated that he had constructed a thin wire loop at the end of a light bamboo rod. When the lights were out and prior to the rising of the cone, he had felt along the floor in the vicinity of the cone and had felt her shoes on either side of the cone just prior to its rising. He had also confirmed his findings with his fingers, feeling the soles of her shoes in contact with the trumpet. He showed me that even though her hands were held on either side, she could nevertheless sit in a pronounced reclining position and lift the cone quite high with her two feet, one on either side. We both knew that a voice speaking from the total darkness could not be exactly pinpointed as coming from the cone.

Thus I was confronted with the problem of genuine psychic power on the one hand and deliberate fraud on the other. What I needed to know was whether or not the fraud angle originated with the medium or with some discarnate entity who wanted to impress us. She might very well have been in semi-trance and influenced to use her feet with which to raise the cone and her own voice with which to impersonate the supposed discarnate communicator. This presented a psychological problem which I was unable to solve.

I told my troubles to a colleague, Dr. Goodwin Watson of Teacher's College, N.Y. He gave me a solution. He said that if she sincerely believed that the cone rose of its own accord and that a voice issued from it, the fact that she might be lifting it herself with her feet and doing the speaking herself might be completely overlaid in her conscious mind, due to a semi-trance or hypnotic condition . . . i.e., that she might be totally unaware consciously that she was doing it. On the other hand, if she were fully aware of what she was doing, then if she saw the cone rise spontaneously of its own accord . . . i.e., with her feet nowhere near it . . . and if she had complete confidence in the sitting group, which she had, . . . then if the cone were to rise without the intervention of her feet, she would receive a great shock. In other words, we were to conduct the next sitting as usual, but before she had a chance to raise the cone with her feet, one of us must quietly lift the phosphorescently banded cone in the air. If she were guilty of conscious and deliberate fraud, she would be lead to believe that the cone had risen "supernaturally," since she had not done it herself, and this would undoubtedly be a great surprise, and even shock, to her. We were carefully to note her reactions to this occurrence and make up our minds as to whether it was deliberate fraud on her part or whether she had previously been acting through self-hypnosis or even "outside" discarnate influence.

We did as directed. The engineer got down on his knees in the darkness and slightly moved the cone. I was holding one of her hands, and a lady sitter was holding the other. As the cone moved slightly, we both felt a tremor pass through her hands. Then the engineer quickly lifted the cone in the

air and twirled it about. The medium collapsed and screamed: "My God, the cone is up!" Indeed she was in such a condition of shock that we had to discontinue the sitting and apply stimulants. It took her at least an hour to regain her composure. We explained nothing to her, but the sittings were discontinued at that point. To this day, she does not know what happened or why the sittings were stopped.

However, we got our answers. We learned that genuine psychic powers and deliberate objective fraud can exist side by side, further to complicate the job of the psychic researcher. These, then, are a few of the problems we encounter in SPR . . . the same problems you will encounter, and have encountered, whether you know it or not, in your own psychic experiences with mediums, whether professional or not. In general, always remember that the information you receive through psychic channels can be either true or false, or partially true or false, even as is information received through the usual mundane sources. Only your own right discrimination can separate the truth from the falsehood.

THE NEED FOR RIGHT DISCRIMINATION

This matter of using your own best discrimination in all matters is taught in all advanced schools of metaphysics. Indeed, the Ageless Wisdom is insistent upon it no matter from what direction the teaching or information may come. Blindly to acctpt instruction or information from wherever it may come is more often disastrous than not. This is not to say that heed should not be given to psychic information. By all means give it due heed, but always insist on using your own judgment. Information can be wrong from no matter what direction it may come.

The following are two examples: One is from a text book on mathematics which had gone through several editions and had been used for many years in the New York City system of education. It involved a formula printed in this text book which an associate proposed to use in a certain laboratory experiment. He first submitted it to me, and I detected an error in it. This seemed unbelievable in a text book which had been so widely used. When we pointed it out to the author and publishers, they were greatly sur-

prised that such a thing could have happened. Recently, my associate told me that this experience had taught him an unforgettable lesson, namely that error can creep in anywhere and even go undetected for years.

The next example is from the psychic area. Several years ago, I became seriously ill and my surgeon told me that an immediate major operation was indicated. The urgency was great, so the operation was set for the next day. That evening a well known psychic and medium called me up and told me that her spirit guides had told her that I would not survive the operation and urged me not to undergo it. I replied that while I appreciated the good intentions of our discarnate friends, I had always lived by the rules of science even though I knew it to be a two-edged sword, as capable of destruction as it was of construction. I told my friend that I had received the best obtainable diagnosis of my condition and that the judgment was for immediate surgery, which I underwent the following day. Ten days later my temperature shot up to 105°, and the surgeon was called to my bedside in the middle of the night. They worked on me with the then new sulfa drugs, and the abdominal infection was controlled. I was pulled back from the brink by this new miracle of science, which I am well aware can also cause disaster on its own account. In this case, the discarnate friends were almost, but not quite, right . . . "nearly dead would not fill a grave," as I explained to them later. Had I not had the operation, you would not now be reading these pages . . . maybe! You see, I might have been able to come back like Patience Worth!

THE DOCTOR'S CASE

It would be most unfair to our subject to leave you with the impression that psychic phenomena are always suspect and unreliable. The SPR record is replete with well authenticated cases in which life-saving information was received and acted upon. The following case was related to my family and the staff of our hospital by a physician of the highest standing in New York City, who sent most of his patients to our institution. In his youth he had been a country doctor, who had taken up general practice in a remote and

rural area of New York State. Newly arrived in the community, he was awakened one night by someone knocking on his door. It was a little girl, dressed in a red cape, who was standing in the wintry cold on his doorstep. She was much agitated and told him that her mother was very ill and to come quickly.

The doctor hitched up his horse and buggy, and they both took off to a farmhouse situated several miles away. Upon arrival, the doctor hitched his horse and rushed into the farmhouse, where he found the little girl's mother alone and seriously ill with pneumonia. He worked over his patient all night, and by morning she was out of danger. It was then that she asked him how he had known of her illness and how he had been able to arrive so promptly, thereby saving her life. He replied in some surprise that her daughter had come to fetch him. Suddenly he realized that several miles of snow and cold lay between his office and the farmhouse, that such a trip in darkness and mid-winter for so young a child was strange to say the least, and that he had not seen the youngster since his arrival at the farmhouse. He had been concerned and very busy with his patient during the night, and these thoughts had not intruded themselves upon him.

His patient was equally bewildered. Pointing to a picture on the mantelpiece, she asked if that was the little girl who had come for him. He replied that it was. She then told him that her daughter had died several months before and directed him to a closet where the little red cape was hanging.

GOOD JUDGMENT AND THE RULE

The case cited above directly refutes the statement often made by skeptics and disbelievers to the effect that nothing unknown or of value ever comes through psychic channels. The SPR record is crowded with cases in which valuable information and previously unknown facts were recorded. Thus, information so received should take its equal place beside information received through mundane channels, but always the best judgment and discrimination of those receiving it should be used.

Again, in connection with this case, the Rule of the Parsimony of Explanation is the best and simplest one to apply. Remember the words of Epicurus: "This universe would not be any more wonderful if it were different." Thus to be alive and conscious on some other plane of experience is no more wonderful than to be alive and conscious on our own. It is no more miraculous for the little girl in the red cape to be alive and conscious elsewhere than it was for her to be alive and conscious when she was here. Acknowledging the fact of spirit return under certain conditions certainly follows the Rule and commends itself to our acceptance.

The discussion of mediumship will be continued in the next Chapter. It was interrupted in this one to provide space for the inclusion of the cited cases. It is most necessary to give case histories, otherwise these discussions would become academic and lifeless. While it is our task to write and publish, it is yours to apply and practice. We must not fail each other!

CHAPTER NINE

In the preceding Chapter, several aspects of the fraud angle connected with mediumship were discussed. It was pointed out that fraud by the medium can be deliberate and conscious; that fraud by the discarnate communicator can be deliberate, but innocently aided by the medium; that deliberate objective fraud by the medium can exist side-by-side with genuine subjective phenomena.

MEDIUMISTIC TRANSMISSION DIFFICULTIES

This list of perplexities would seem long enough, but unfortunately there exists another angle to mediumship which, while certainly not fraudulent, can be just as confusing. It originates in the mechanics, or machinery, of transmission between the discarnate communicator and the incarnate medium, and is due to two different causes. The first is a simple one. Some wandering astral entity comes along, pushes the communicating entity aside by this or that means, grabs the sending key, so to speak, fails to identify himself, often deliberately, and proceeds to transmit material not pertinent to the subject matter in hand. Often such usurped transmissions are malevolently used to confuse the sitters, who in consequence often lose faith and belief in the existence of the rightful discarnate communicator. Experienced sitters can usually detect this sort of trouble and govern themselves accordingly. But beginners often throw the whole matter up on the grounds that some crazy or imaginative phase of the human incarnate mind is being exhibited. Unfortunately, it is rare for discarnate transmissions to come through without at times exhibiting this kind of trouble. This again imposes the need for right discrimination by the sitters.

The second transmission trouble, which of necessity is always in evidence, is far more complicated. You may have known your Aunt Mary intimately for a life-time. When she

passes on and communicates with you via mediumship of one kind or another, you naturally expect the personality of Aunt Mary to be unchanged, or at least not changed too much. But even though you, yourself, have remained in the same incarnate environment for some ten or twenty years, you must realize that your own personality has changed quite a bit from what it was before . . . indeed that were you to meet your former self face to face, you might have some difficulty in recognizing yourself. This, of course, applies also to Aunt Mary, who in addition has moved into the new discarnate environment with its impacts on her personality. Aunt Mary's memory may also be quite dim in areas where you think it should be otherwise . . . that is, until you realize that you have forgotten quite a few things which other members of your family remember quite well. You, as an intelligent sitter, take all this into consideration and realize that Aunt Mary's personality may seem quite changed when manifesting through the dimming media of discarnate transmission and mediumship.

While you have doubtless acted upon all these considerations and adjusted your recognizing criteria accordingly, you nevertheless run into recognizing troubles when Aunt Mary comes through with material which you cannot under any circumstances associate with her, and when the general aspect, or flavor, of her personality so changes as to make her quite unrecognizable. These difficulties appear so often and are so discouraging, and even disheartening, especially to beginners, that a thorough discussion of them will now be given.

In this task, we shall have the able assistance of Mr. Colin Evans, a brilliant and enlightened man, who is also one of England's best known mediums. On many occasions he has been levitated (of which more later . . .) before large groups, and photographs of this rare phenomenon have been taken and reproduced in THE TWO WORLDS and other psychic journals. Much correspondence has passed between us, and he has given me some highly technical information received by him from discarnate scientists on an electro-mechanical means of communication between the incarnate and discarnate planes of existence . . . means which might

dispense entirely with mediumistic intervention, or at least be of great assistance to it.

Unfortunately, neither Mr. Evans nor myself know of any laboratory suitably endowed, staffed and equipped in which to build the needed apparatus and perform the indicated experiments. The general apathy of the public in underwriting such research is in sharp contrast to the often tremendous response received when appeals are made for the financing of purely religious institutions and activities. Those who believe in Divine guidance must assume that the time has not yet arrived for humanity to receive such revelations . . . that at least for the time being, the quest for immortality must remain a matter of faith for the masses, and the question of human survival must be answered by the individual's own efforts and understanding.

Returning to our subject, the following excerpt from a letter received from Mr. Evans sheds considerable light on this matter of discarnate transmission. Editorial comment on this and other quotations will be parenthetically enclosed.

COLIN EVANS EXPLAINS OBJECTIVE PHENOMENA DIFFICULTIES

> "All objective phenomena . . . you designate them *objective*, while here in England we call them *physical* . . . depend upon a transformation of frequencies, so to speak. This transformation, as it was explained to me, is far more difficult than similar transformations on the earth plane of one type of frequency into another. (Electro-magnetic to audio, for instance.) This difficulty arises from the fact that modes of existence outside earth existence (the so-called higher planes) have their own type of physics and matter, which are exactly congrous and similar to our own (here on earth). Such physics and matter, as experienced by a dweller in such a state of existence (higher or at least other than terrestrial existence) is entirely material and concrete, but is neither material nor concrete when viewed by us (here on earth). This is due to the incommensurability of time on any (between any) two planes of life.

"An analogous situation exists in the incommensurability of the hypotenuse of an isosceles right triangle and one of its sides. No common unit of measure can be found. Their mutual measurement involves the use of a "surd" (not expressible in rational numbers), which can never be exactly evaluated (expressed by number). Similarly, any duration of time on one plane can never be exactly commensurable with any duration of time on another. (The time element in psychic communications is one with which we always have trouble.) Hence no two speeds of vibration on different planes can be exactly measured (on either plane). If (on our plane) by transformers or heterodyning or otherwise we transform one radio frequency to another, such frequencies can be reduced to a common denominator. (He means that an exact mathematical relationship can be numerically expressed between the two.) One is an exact multiple of the other, or both (if added) are exact multiples of a third. But if a discarnate spirit . . . discarnate from our (mundane) point of view, but incarnate in the matter of his own world or existence . . . if such a spirit tries to transform any frequency belonging to his world into one belonging to ours (mundane), he must deal with two frequencies which are mutually incommensurable. Consequently, some shifting of some small amount of matter in some inconceivable continuum (possibly the 4th or some other dimension) seems to be needed.

"As matter itself consists of, or is formed by, certain frequencies of oscillation of the luniniferous ether which pervades the entire universe (this might be the "first matter" of the metaphysicians or the "new material" of scientist Fred Hoyle—see Chapter No. 7), anything from the most elementary flashing of an objective spirit light at a seance to the most advanced phenomena of materialization or dematerialization of a physical body or substance, such as so-called "apports" or "deports" or similar phenomena, hinges on this one crucial business of a transformation of incommensurable frequencies. If any energy produced on another plane

is to cause any sensorially perceptible effect on our plane, this primary operation is needed. And light frequencies (those by which we see) heterodyne (interfere) with the frequencies used on the job, hence the dark seance."

Mr. Evans goes on to say that the above makes sense to him only in a muddled sort of way.

FURTHER EXPLANATIONS

It *is* difficult to grasp. You will remember that in discussing the 4th dimension (Chapter Nos. 6 and 7), we used the method of strict analogy in developing the subject, and this method can also help us in this case. In the geometry of a plane surface, we know that we can never exactly produce a curved line equal to a straight line. The classical example, of course, is the relationship between the circumference of a circle and its radius. This applies also to areas and volumes. Those bounded by curved lines and planes cannot be computed *exactly*. Thus in our own physical world, many things cannot be related exactly to other things.

Another example is the fact that no two sets of genes, which are infinitely small, ever produce identical offsprings. The physical differences in people are caused, so the biologists tell us, by minute differences in the genes, and these differences are so small as to be sub-microscopic. Thus a very small effect can produce a very large result. This is particularly true in electronics, where infinitestimally small differences in causes, which in themselves are small beyond imagination, produce (when developed or amplfiied) very great differences in the end results.

I have been told by two discarnate scientists that this matter of incommensurability exists not only between the earth plane and sections of the astral plane, but also between these astral plane sections and other spiritual areas which are still higher. No wonder then that objective, or physical, phenomena are far less frequently observed than those of a subjective, or mental, nature. Remember this at the next materialization seance which you may attend . . . usually with some fifteen or so others at two dollars or more per head! When a figure, purportedly Aunt Mary, can be

faintly seen standing between the divided cabinet curtains in the dim red light, don't gulp in amazement. If you felt the edge of her robe, you'd probably find it to be hemmed. And if you happened to have a snooperscope about you . . . well, you might not be so astounded. Indeed you might wonder about the best way to get your two dollars back! This in definitely not to say that all materialization seances are faked, only that most of them are. It is no simple matter to clothe astral entities in material forms, nor can it be done every Thursday night at 8:00 P.M. . . . at $2.00 per head!

LEVITATION

Before returning to the discussion of problems attending discarnate communications and transmissions via mediumship, let us turn for a moment to this matter of levitation previously mentioned in connection with Mr. Evans. Levitation of humans or objects is a rare psychic phenomenon seldom encountered in SPR. Such a case, reported by architect Kaufman, was given in Chapter No. 3. India, however, is a long way off and the incident happened a long time ago. Distance in time and space sometimes lend enchantment to events, although that particular case was reported by a most experienced and reliable man. A quite recent case will now be described.

Table tipping is probably the most frequently observed of all psychic phenomena because, like the ouija-board, many people regard it as a parlor game, which it definitely is not. Most confirmed table tippers will unblushingly tell you that their table moved up off the floor, i.e., it levitated. However, in the great majority of these cases, it did no such thing. What it did was to rock back and forth, move about the room, even climb stairs. Careful observation, however, will reveal the fact that one leg at least is always on the floor, excepting as the table might do a slight jump for a second or less. Any object suspended by psychic means in the air for even a few seconds is a most rare phenomenon. Having never personally observed such an event, despite the investigation of innumerable reports of its happening, I and a colleague, Mme. Manon Darlain, decided to produce

this phenomenon, if possible, no matter how long it might take.

First I constructed a table, about 2 feet by 18 inches, made entirely of balsa wood, which is extremely light in weight. Since legend had it that no metal should be used in the construction, the table was glued together without a single nail. It also had thin balsa wood boards on all four sides extending from the top downward for about 9 inches. This was to prevent the unconscious placing of a thumb under the table top.

Armed with this instrument, we allocated one evening a week and sat with our hands lightly placed on the table. There was always plenty of light in the room and the sessions lasted for about two hours. All manner of gyrations of the table were observed and many intelligent and interesting messages were spelled out . . . but no true levitation. At the end of about a year, we called in a third sitter, Mrs. Dawn Edwards, and went at it again. After a few sessions, the table finally moved up off all four legs and about two feet into the air, and remained there. When we pushed it down, it felt as if there were springs underneath pushing it up, and it moved up again as soon as the pressure was released. Needless to say, every precaution was taken against unconscious fraud. We even placed Mrs. Edwards across the room from the table. It still went up and stayed up. Since we had noticed that heavier tables seemed to gyrate just as easily as our light balsa table, we substituted a much heavier table, and this too moved upward and stayed up. It even resisted a very considerable downward pressure of our hands. After we had observed this phenomenon for a few sessions and were entirely convinced that we had not fooled ourselves in any way, the sessions were discontinued.

There are a few well attested instances of levitation in the SPR record. Some have been photographed, which the above case was not. This experiment was done solely for our own information and with no thought of future publication. Indeed, much SPR work has been done that way, i.e., solely for the information of the experimenters. This will continue until society recognizes psychic phenomena as events in na-

ture as worthy of scientific study as any other, and not necessarily connected with religion.

COLIN EVANS. SUBJECTIVE PHENOMENA DIFFICULTIES

Now that Mr. Colin Evans has enlightened us concerning the difficulties which attend the production of *objective* psychic phenomena, let us see what he has to say in a letter concerning the troubles which arise in connection with discarnate communications which are subjective, or mental:

> "Dear Mr. Frazer: I realize what you have been up against in the average spiritualist's distrust of the laboratory technician's approach to psychic phenomena. There are really two sides to the problem!
>
> 'Side-by-side with all the muddled and barely intelligible super-physics of such attempted explanations . . . which seem to create more fog than light . . . there is another important line of thought which has been repeatedly stressed by my own spirit controls; vis., that all and any contact of communication between our world of terrestrian sense perceptions and any other phase of life to which souls progress who pass out of earth environment, must be primarily a mental or subjective contact. Starting with that mental contact, some manifestation may then be externalized as an objective or physical phenomenon. The essential personality or ego is purely mental or spiritual, not physical at all, on this or any other plane. The only contact between planes that is possible at all must start as a penetration of one mind by another. This is akin to either telepathy or hypnotism, or both, though only roughly analogous to either. Thus Aunt Mary, who died ten years ago, fuses her personality for a time with that of Sludge, the medium. She penetrates either his conscious or subconscious mind. If the latter, he is entranced to get his conscious mind out of the way. It is probably the latter in any case, even if he is awake and otherwise normal. If so, he is engaged in clairvoyance, as English spiritualists call it. I believe it is called message-giving on your side of the Atlantic. Even if he is in a normal state of consciousness, the message, or communication from the discarnate side, first enters his subconscious mind and then filters through into his consciousness, where it can be passed on to the sitters.
>
> "When Aunt Mary, deceased, has penetrated the subconscious mind of Sludge, the medium, with her own mind, no transformation of frequencies or the like is involved. This is because nothing analogous to matter on either plane is required. A fused personality results, which is partly Aunt Mary and partly Sludge. The better the mediumship of Sludge, the less there will be of his personality in this fusion. The power and skill of Aunt Mary is also an item in determining the percentage of each personality which will appear to the sitters in this fusion. There are also present other fluctuating conditions, such as other entities trying to get through, and the mental attitudes of the sitters. All have their influence on this fusion of the two personalities.
>
> "By using Sludge's brain in a certain way, Aunt Mary may give him the general idea of what she wishes to say, and he will pass it on in his own words. Or she may use his brain in a different way to control his larynx. If so, he will speak in the first person as Aunt Mary would, with more or less complete or incomplete reproductions of her speech mannerisms and intonation, but still with some of his own (Sludge's) in it. Thus he will impersonate her more or less realistically. In some cases, some external manifestations may also appear. These can be right outside of Sludge's body, such as the direct voice, or materialization of Aunt Mary, or the projection of radiation which can impress a spirit photograph on a plate. Any or all of this may take place. But whatever happens, it has to start with the infusion of Sludge's mind with that of Aunt Mary's. But in this infusion, Sludge's mind is never completely gotten out of the way. Some part of it is always left, which alters to a lesser or greater degree the mind of Aunt Mary.
>
> "Assume that Aunt Mary materializes. Her pulse and heartbeat can be detected, as has been done. Her body

can be felt and inspected. Samples of her hair can be cut off . . . all this while she walks around the room in materialized form while Sludge sits entranced in his chair. Possibly this materialized form of Aunt Mary will have a wart on her nose which she never had in life. This is because some strong idea of a wart or other physical imperfection got impressed on the mind of Sludge at the time of the infiltration or fusion of Aunt Mary's mind with his. Thus, that wart or other physical imperfection may appear and be confusing to the sitters . . . this in spite of the fact that both Aunt Mary and Sludge have done their best to come through to Aunt Mary's nephew who is sitting in Sludge's seance room.

"Let us assume that Sludge is an intelligent man in full sympathy with your research aims. He sincerely wishes to bring Aunt Mary through. Nevertheless, he is still subject to all the above influences, as well as to influences emanating from others in the room, or even from people in the town. Moreover, some subconscious fear or hope or wish of Sludge's may interfere so seriously with Aunt Mary's manifesting through him as to vitiate all attempts on her part to manifest.

"Again, because of his sensitiveness, he may go completely astray when you have him under scientific observation. He wants to produce so badly that he gets on edge. You as a research worker may put him completely at ease insofar as his conscious mind goes. Nevertheless, you yourself are very intent on the proceedings. You are concentrating on technical measures to rule out fraud, conscious or unconscious. You may be wondering if some strange mental powers in Sludge . . . or in all of us, for that matter . . . may make it possible for him to impersonate Aunt Mary very convincingly, even though he may have no conscious wish to do so. All this and much more has an effect upon Sludge and often it is either impossible for him to work at all, or else distorts what actually he may produce.

"Nor is this the end of the trouble. Something even worse may appear. Sludge in his sensitive state may

receive hypnotic or post-hypnotic suggestions which may cause him to commit unconscious fraud, even to the extent that several days later he may go out and buy cheesecloth and a mask with which to impersonate Aunt Mary at some future sitting. All this despite the fact that under normal conditions of no strain or outside disturbing influences, Aunt Mary can come through him quite easily and convincingly.

"These tragedies happen. Thoroughly honest mediums, who are often profoundly ignorant, frequently do not know how or why they happen. All they know is that with audiences of spiritualists who some might dub simple minded in their lack of the critical scientific spirit, foolproof evidence of Aunt Mary's survival is given by 100% water-tight phenomena that would withstand any scientific test. But when the scientists who would apply such tests get into the room, something goes wrong and they (the mediums) are discredited, depressed and upset.

"If ever you are in England, let me know.

—Colin Evans"

The phenomenon of mediumship is one of the most entrancingly interesting ones of which we know . . . and also one of the most complicated. Nor is it often expounded as fully as one might wish . . . indeed, as it so richly deserves. Spiritualists and metaphysicians are, or should be, as interested in knowing as much about it as possible, even as are the scientific workers who delve into it. A thoroughgoing knowledge of this subject is imperative for all who are interested in it . . . a knowledge which SPR people have found to be quite fragmentary among many mediums and sitters.

For this reason, the following Chapter will also be devoted to this subject. This time, we shall hear more about it from David Reuben Harris, deceased, who is speaking through the trance-mediumship of Colin Evans. For this privilege, we are indebted not only to Mr. Evans, but also to the editor of PSYCHIC SCIENCE, a British publication which is the Journal of the International Institute for Psychic Investigation.

CHAPTER TEN

In the preceding chapters, we have been told about the phenomenon of mediumship by SPR people and mediums. Now we shall hear more about it, but this time from the discarnate controlling entity's viewpoint. But first Mr. Evans has this to say:

COLIN EVANS EXPOUNDS FURTHER

> The following report of a lecture delivered through my lips by "Rabbi David" to the Cambridge Society for Psychic Investigation, is revised by me . . . under his (Rabbi David's) mental guidance, I believe . . . from very full notes made by another person during a trance lecture in which I was not in possession of normal consciousness.
>
> Years ago, I experienced a very peculiar phenomenon of delayed memory, as I call it. Whenever any controlling entity spoke through me in trance, I would awaken completely unaware of what had been said or who had spoken, or even whether anything had happened beyond the fact of my losing consciousness. After a lapse of time of about a week, I would, surprisingly enough, have just as clear a memory of what had transpired while I was in trance as I would have had, had I been normally conscious the whole time.
>
> It might well be that whatever is spoken by a discarnate person through a trance medium has to pass through that medium's sub-conscious mind where it leaves a deposit, so to speak, of recollection which may later seep upward into the conscious mind. Or it may be that the apparent unconsciousness of what has transpired in trance is really only due to a kind of amnesia caused by the shock effect of the control, and which wears off in time much the same as loss of memory caused by

a blow on the head might wear off later, leaving a memory of what the mind was actually registering all along.

In recent years, this delayed memory of what transpires when I am in deep trance never comes to me. But if notes of what transpires are made by another person and submitted to me, I usually find myself accurate. Even though all I read as having been said through me is news to me because I had not the faintest idea till I read the report of what had been said through me, I nevertheless find myself correcting the report and filling in the gaps without stopping to think for even a moment. Later my corrections have always been confirmed by ear witnesses.

We know very little of the psychology of mediumship. Thus I do not know whether this ability denotes a subconscious memory of awareness of all that transpired, or whether it denotes a degree of over-shadowing and unobtrusive inspiration by whoever spoke through me and who contacts me later to make sure that his words are correctly reported.

Sometimes I think I feel the presence of the discarnate communicator, but at other times I am not conscious of any such presence. One peculiar instance of this possible delayed memory occurred in the sitting reported below. Upon returning to normal consciousness, I was asked a question by one of the sitters. I referred to an answer given by the control during my trance and then suddenly realized that having been in trance, I did not consciously know how the control had answered. Yet I had been able to refer to somthing I didn't know!

RABBI DAVID HARRIS TAKES OVER

Mr. Chairman, ladies and gentlemen. (The control is now speaking through Evans.)

The first question of importance is this: Who is speaking? Is the man who is now addressing you (1) Colin Evans, the man you see bodily present; or (2) David Reuben Harris, sometime Reader at an English

Jewish synagogue, known to you as "Rabbi David," a man who has what you call "died"; or (3) some third and other personality altogether, neither Colin Evans nor David Reuben Harris, but a third unknown person who intrudes into the organism of Colin Evans there to impersonate the departed David Reuben Harris; or (4) some portion of Colin Evans dissociated for the time being from the remainder of his normal conscious personality?

The answer to this question is not an absolutely clear-cut one. I, who speak, am certainly not simply the man Colin Evans; nor yet, unfortunately, purely and simply the man David Reuben Harris . . . The very word "I," the personal pronoun itself, is almost misleading, as is every word with which I can address you. You can be spoken to only in words of your own plane, and those are words that have grown up as expressions of your own experience on that plane. They are never completely applicable nor perfect "fits" for any communication of ideas from any stratum of life other than your own. But I must use words belonging to the plane on which my hearers dwell, however imperfectly they express me. And among them, the word "I."

"I," at the moment, means someone . . . a real conscious personality, conscious and self-conscious and individually alive . . . someone who exists for the brief period of this communication, and a person who did not exist until the medium went into trance, a person who will not exist when he (Evans) is decontrolled, if one is to be meticulously exact. The person who is now speaking, the "I" you now hear, is a person, or personal entity, brought into existence as a result of a process of fusion between two other personalities . . . the man who was once a Jewish minister of religion in England and who is now living in a world you have not yet reached, and the personality of a man still of your world, the medium Evans.

I do not merely mean that the former is speaking by transmitting his thoughts to the latter, and that they are transmitted imperfectly and coloured a little by the

latter's mentality . . . I mean something more fundamental than that. I mean that David has effected such a fusion of his personality with that of Colin that there has come into temporary existence, as a result, a third personality. It is a phenomenon almost comparable to that of conception, where a soul is brought into physical existence. (Possibly David should have used the word "incarnation" instead of "existence.") In the case of conception, the soul is indestructable. But in this case, which results from the momentary fusion of the personalities of David and Colin, the existence of this merged personality, who is now addressing you, is only temporary . . . (It will cease to exist when Colin comes out of trance.)

(At the moment of conception) there is a momentary fusion of the mother's and father's souls which is a mysterious phenomenon accompanying the physical act that produces the germ of the body which the soul will inhabit for a time. And just as the child is partly the father and partly the mother and partly a third individual, so is the Ego who is speaking to you now partly Rabbi David and partly Colin Evans and partly a third brought into existence by Rabbi David impregnating Colin Evans' personality with his own. Every individual Self in the universe is a smaller self which is a partial expression of one Greater Universal Self. To effect the fusion of the two smaller Selves, Colin and David, the Greater Self has come to the fore, setting aside for the moment the illusion of complete separateness that normally walls off one individuality from another. The composite personality created by the fusion of two separate personalities into a coalescing unity is a slight foretaste of the *complete* consciousness of Unity to be reached in that ultimate realization of the total Whole which is the goal of spiritual evolution, whether called the Beatific Vision or Nirvana.

(Note that Rabbi David is expressing here the most fundamental teaching of metaphysics and the Ageless Wisdom. You will find this thought and teaching expressed from every angle throughout the B.O.T.A. curriculum. Indeed,

the goal of the Great Work, as taught in this curriculum, is the ultimate perception of the essential Unity, or One Thing (God), of which all manifestations in whatever form are but the limited and limiting reflections.)

Meanwhile, I, who speak am, as nearly as David was able to make me, a complete expression of David himself, with as little as possible of Colin and as little as possible that is neither, in order that I might fulfill as nearly as possible the commission given to David.

But David could never make me wholly and solely David while speaking in your world, which has ceased to be David's world, through a medium who is still a denizen of your world.

And the second question is the "How."

In your veins runs blood. It consists of separate corpuscles, cellular living structures which during life are part of the self-consciously existent "you." It flows freely, becoming a component in every tissue of the physical body . . . Yet cut your finger . . . let a single drop spill, separate it from the living whole and it coagulates, hardens. Let two such drops of your blood spill and thenceforward each will have what might be called a separate entity, individuality, of its own. It will exist within a wall of separateness, the hardening skin of its coagulation which separates that drop from the other drop, and each drop from the "you" of which before they had been a part.

Self-consciousness is never lost. At best, it may be fused into the universal Cosmic Consciousness. But even then it were as true to say that it absorbs and embraces the universal Cosmic Consciousness within itself without loss of self. At the worst, it may be subdivided and split up, like those two drops of blood living now apart from the You, in their walls of separateness. Let those walls be pierced, and the two drops fuse into one drop. There you have a parallel, an analogy, of what happens in Control . . . in the use of a medium by another personality.

Consider the case of personal communications, i.e., when your loved ones or friends have passed over into

the discarnate world and wish to return to your world and speak to you or make their presence known to you by whatever means. This they do by a great projection of their will to return. But remember that they are not "Guides," or carefully trained people, who return for impersonal public work. They are amateurs, and this makes the conditions under which they work somewhat different and more difficult.

Let us suppose that five or six years ago a sister came over, i.e., came a step further toward a higher stratum of life . . . higher, that is, than your earth plane. (David does not explain here that some of the dark regions to those who live in them are far worse than the dungeons, Siberias and Devils Islands that we have here on earth).

This sister, we will suppose, is still attached by ties of personal love to a brother who still lives down there among you in his earth body. Because all growth, evolution and progress of the personal soul is towards eventual loss of the illusion of Separateness, and the eventual embracing of the Universal Consciousness, she has already undergone a slight splintering or thinning or melting of the egg-shell of separate, exclusive individuality, but only to an imperceptible degree. She is still a separately individualized personality, more conscious of her separate individuality than of herself as embracing and comprehending and fused into the Universal Self, and she will remain that way for longer than any who knew her on earth remain on the earth plane. And she is longing to speak to her brother in a concrete way. She can but sense him rather vaguely, even as you, in proportion to your psychic sensitiveness, can sense the presence of spirit visitors from our planes.

Rabbi David goes on to tell us that spirit communicators have slightly better psychic faculties than our own, i.e., that they are better able to sense us through analagous clairvoyance, clairaudience, etc., than we are able to sense them. David insists, however, that in the case of this supposed sister, as in all others, the subconscious mind of some sensi-

tive on earth must first be infused with the discarnate communicator's mind. "For this, (David continues) she must make an effort of the same kind as you would have to make to project yourself on to one of our (discarnate) planes," but not quite so great since it is easier to project downward than upward, and also because the discarnate one has lived on the earth plane and so can better adapt to it than we can to the higher planes which we have not yet reached.

David further tells us that whether incarnate people project themselves onto the discarnate planes . . . Chapter No. 3 describes such a case . . . or discarnate people project themselves onto our plane, the one who so projects himself cannot be fully awake on his own plane. This is certainly true in astral projections which we cannot accomplish from our wide-awake state. Light sleep or hypnotic trance is a prerequisite. It is interesting to learn that spirit communicators are similarly limited. Those of you who have received communications from discarnate entities who otherwise identified themselves very convincingly, may have been a little troubled over what appeared to be a blurring of the personality you knew so well. The above elucidation by David, when added to all the other difficulties and problems of transmission, will help you to understand this disturbing phenomenon.

Returning to our supposed discarnate sister, David tells us that after projecting herself downward to the earth plane, she may control the vocal chords of the medium. Or the medium may use his own words under her inspiration and influence. Or she may project a clairvoyant vision of herself to her brother's mind. She may even, with the medium's help, speak with the externalized "direct voice" or possibly materialize. But however she may succeed in getting through to the earth plane, her brother will perceive only an imperfect, and maybe even a bad, portrait of his sister.

DAVID CONTINUES:

> By her will, she projects as much of her personality as possible, but even she herself is at that moment in what you might call a semi-trance. She only remembers, or knows vaguely and imperfectly during the time of such manifestation, things that in her normal life over

> here she knows fully and clearly. During her manifestation she can usually only say or repeat such things, and these imperfectly, as were already in her mind ready to be spoken at the moment she threw herself into the exceptional state in which she could attempt to manifest.
>
> You will note that I have here confused physical and mental (objective and subjective) phenomena, as you call them in your study of such manifestations. The distinction between the two classes of phenomena is far less real than appears to you. And even in so far as it is a real distinction at all, it is one that is very difficult for us to perceive as clearly as you do. You "turn white with fear" or "red with shame"—is that a physical or mental phenomenon? You jump. Your material body is lifted against the pull of gravity by a muscular jerk prompted by a spiritual, purely mental, impulse which is relayed through a system of nerves and muscles that are physical. Is it a mental or physical phenomenon?

Since it is imperative for us (on the earth plane) to keep objective and subjective (physical and mental) phenomena in their proper categories, the *cause* always originates in the mind, either conscious or subconscious. The *effect*, however, is usually observed as objective, as in the two examples given above by David, who now continues:

> Your Aunt Mary pours her temporarily entranced personality into the sub-conscious mind of an earth medium whose conscious working mind is for the time being suspended as in sleep. A resultant personality which is largely but not wholly Aunt Mary acts in the organism of that medium. Aunt Mary pats your head. How? As far as she knows, as far as we usually know, this resultant personality which is mainly Aunt Mary has thought to pat your head. You have felt your head patted and she has been conscious of greeting you by such a gesture.
>
> If you put out your hand and slap the table, you only know, as a rule, that you have thought of slapping the table. You have thought that thought in your soul,

or mind. And Lo! your material hand made impact with the material table. You are not conscious through what relays of complicated spiritual, nervous, muscular and gravitational mechanisms that spiritual thought was expressed in that material impact. Nor is she. It may be that her idea, and the idea of such of us as act as Guides and mediums to facilitate such communications, was to produce what you call a full materialization. Perhaps we did, and the resultant materialized personality which was mainly, but not wholly, Aunt Mary, walked across the room and patted your head. But it is also possible that the medium's body controlled by the resultant personality which is largely Aunt Mary walked across the room and patted your head with the medium's hand. And again, it might be that a merely subjective ideation of headpatting has been transmitted to you so that you had, subjectively, the illusion of your head being patted when there was no material patting of your head at all.

Any of these three things may happen and all three are typical of things that do habitually and frequently happen. In all three cases, Aunt Mary will simply be conscious that she has reached you and patted your head She will usually not know or care, or even be able to ascertain in which of these three manners she patted your head. If to you the main thing that matters is to achieve genuine communication with Aunt Mary herself by overcoming the difficulty created by her living in one world and you in another, then all three are equally real and satisfactory modes of communication, and the distinction is immaterial.

But if your purpose is the scientific study of the mechanism of phenomena of inter-communication between the different worlds, then it is of the essence of your inquiry to know whether the touch on your head was made with the medium's hand, or with a hand materialized externally to the medium's body, or merely by mental impression on your mind. There are those on our (discarnate) side who are devoting themselves to such research, and they are dependent on your co-

operation for carrying it out by experiments with you.

But we have to rely on *your* observation rather than on our own to tell us when contact has been made by a genuinely objective physical phenomenon or by a less completely objective or physical or external-to-the-medium manifestation. We are not so well placed as you to observe and determine. To you, the medium's hand is a solid material thing of the matter of your world, and a materialized hand of Aunt Mary is a second solid material object, and the material head of the nephew is a third solid external material object. To us, you are spirits. Your material bodies do not exist in the world to which our senses respond. The medium is also a spirit. Aunt Mary is a tangible bodily presence in her own plane. You may call it the astral plane, but her manifestation down there on your plane is that of a spiritual entity. For the most part, except by elaborate investigation and indirectly, and by information derived from your own words and thoughts, we are left unknowing whether her successful contact with her nephew involved only a reaction of mind on mind, or a materialization external to the medium's body.

Some other phenomena bewilder and puzzle you. Levitation, for example. Yet everyday you perform the phenomenon of levitation when you walk. A mere thought, an action of the purely immaterial spirit mind, so translated and relayed through an elaborate system of brains and nerves and muscles lifts ten or twelve stone of material flesh-body into the air at every step that you take in walking. Yet, when the same—precisely the same fundamentally—power is put into operation in a slightly different manner, and you see the medium's body floating over your head, you wonder! Nine out of ten disbelieve that it can be real, and the tenth imagines it to be something miraculous. In fact, it is simply part of a series of experiments intended by some of us to arrive at a better conscious understanding of things we can all do instinctively without fully knowing how we do them.

Before closing, I would quote from the book of Job: "Surely *from* my flesh shall I see Elohim." You generally translate the word "Elohim" as God. I think this quotation would be more realistic were it stated this way: "From my flesh shall I see the power and manifestation of entities." This is what the medium of Endor saw when Samuel materialized. It is not *in* my flesh, nor *out* of my flesh, as different English translations of the Bible would have it, but "min," which should be translated *from*. The Flesh is moved by the Spirit. So can man see the power, the spirit powers, growing and developing and activating from the Flesh.

Chapters Nos. 8 through 10 have dealt largely with mediumship as viewed from *both* sides of the veil. Like all else here below, it is a two-edged sword which can be either constructive or destructive. It has its costs as well as its profits. Its proper and constructive uses, and also its discomforts and dangers, will be discussed in Chapter 12.

* * *

Assuming the existence of discarnate entities and the astral planes of existence, for which so much convincing evidence exists in the SPR record, the following books are suggested reading for those not too insistent on scientific evidence. They deal with life and living conditions across the Jordan. For such descriptions, we have no other course, obviously, than to listen to travelers, both incarnate and discarnate, who have, according to their own claims, either travelled over there or who live there.

THE LIFE BEYOND THE VEIL. By G. Vale Owen. Published by George H. Doran Co., New York.

LIFE IN THE UNSEEN WORLD. MORE ABOUT LIFE IN THE UNSEEN WORLD. HERE AND HEREAFTER. By Anthony Borgia. All three published by the Citadel Press, New York.

CHAPTER ELEVEN

FIRST STEPS IN SURVIVAL ACCEPTANCE

We all cross the river Jordan sooner or later and the fear of this crossing, expressed or latent, is present in most people. Leaving the familiar scenes of life; separating from loved ones; nebulous notions of a possible hereafter; or maybe total extinction . . . these certainly are disquieting thoughts, and most people entertain them in greater or lesser degree. Belief in an after-life and reunion with those who have gone before runs like a golden thread through our various religions and metaphysical teachings. This is also true of scientific psychic research, where proof is sometimes very direct and often can be discerned by inference and implication.

But despite these assurances, the ordeal remains . . . often for the person not far from the Great Divide, and always for those left behind. Much has been said and more will follow about the all important question of survival of death, i.e., the retention of consciousness and memory in a hoped-for post death state of being. Those with questioning intellects, unwilling to accept blindly on faith alone the doctrines on this subject of the various religions, have undoubtedly been brought face to face with this momentous question when the loss of some loved one has struck home. You have probably asked: "Just what believable evidence do we have to sustain our acceptance of survival?"

Many sections of this book are devoted to answering this question. However, it is so momentous and important that before pursuing it further I'm going to prepare the way . . . in a sense condition you, if I can, to a frame of mind in which the seemingly impossible will not seem so impossible after all. You see, there are some well established facts, both in psychic research and nature, which a while back

were certainly not well established and certainly not generally accepted. This advance process is somewhat similar to building a road up a steep mountain so that the view along the ascent can be taken in by degrees before the full glory of the view from the summit is seen.

In Chapter 2 I briefly discussed the nature of evidence. Evidence, of course, depends on observation and sometimes deduction from established facts. Nor can such possible facts always be observed in a laboratory by some well known scientist. Lesser fry have had much to say concerning their own observations regarding survival in particular and the unseen worlds in general. Such people we call mediums or sensitives. Aside from the religion of spiritualism, we have volumes of such evidence gathered in the past eight years or so. Sir William Barrett tells us: "Whatever the humblest men affirm from their own experiences is always worth listening to, but whatever the cleverest of men in their ignorance deny is never worth a moment's attention."

I, for one, and I hope you for another, are unwilling to make a whole summer out of a single swallow. However, when whole flocks of swallows appear, we can logically assume that summer is either here or at least on the way. From the studies of myself and my colleagues in psychical research, I shall now bring you the observations of many sensitives gathered in recent times from many parts of the earth. I had intended to document the source of each observation until I realized . . . with the help of my good Editor! . . . that in addition to being a space-consuming bore, probably not one percent of you would bother to look up my documentation. Therefore, only a few reference sources will be mentioned.

WHAT IS PROOF?

Do the following observations constitute proof of survival? No, but they are certainly indications along the road to acceptance. Sir Oliver Lodge tells us that proof means the destroying of the isolation of an observation, i.e., that it does not stand alone. Archbishop Whateley tells us that when many people see the same thing, the probability of this concurrence does not rest upon the veracity of any one

observer, for "the chances would be infinite against their all agreeing in the same falsehood." Personally, I regard proof as deriving from well established evidence, even as it is so regarded in our courts of law. Indeed, what else can we go upon other than authoritarian dicta which intelligent people have always, and will always, challenge? Yes, we have sometimes been wrong in matters of seemingly well established evidence. But more often we are right. Prejudice, and its twin, ignorance, derive from the non-acceptance of evidence. Many philosophers have made statements concerning the nature of proof. Possibly those I have given may help you to form your own opinion in the matter. If not, have you ever stopped to write down item by item just what you would consider as proof? This is an exercise which I strongly recommend.

THE MOMENT OF DEATH

Let us begin with the moment of death, or when the victim believes the inevitable end is upon him. Most people do not fear death in the above circumstances however much they may have feared it before the end arrived. I have talked with several prison wardens who have told me that when the last hope is gone, condemned men usually, but not always, walk calmly to their death with no show of fear. Many cases of near drowning are on record in which a peaceful and fearless calm settled upon the victims. The pangs of suffocation might logically be expected, but are seldom, if ever, experienced. My late colleague, Dr. Hereward Carrington, told me of a man who fell from a great height. He experienced no fear during the fall, nor indeed any pain when his body bounced against the rocks. I personally can vouch for this fearless aspect, or take-over, when death seems imminent. Leading a party of mountain climbers across a glacier at the foot of the Matterhorn, I found myself partway down a deep crevass, hanging onto my ice axe and a precarious footing for support. Ice water was dripping down my neck. I fully believed rescue was impossible, and that I was about to die a falling and wedging death in the closing ice below. This is certainly not a pleasant way to die, yet after my rescue I suddenly realized

that I had felt absolutely no fear. As an early airplane pilot and later in law enforcement, I have several times felt fear. You see, death did not seem entirely inescapable at these times. I have before me a whole sheaf of falling and near drowning experiences, and in each case the victim later stated that he had felt no fear in the supposed last moments.

Indeed, most doctors will tell you that in death from natural causes, fear is seldom experienced at the end. Sir William Osler, the great physician and kindly philosopher, kept careful records of some five hundred patients when they neared their end. Only two felt terror, and these were tragically conditioned with hell-fire dogmas and charged with guilt complexes. Several similar reports are in the record. These observations may explain the extreme stoicism and apparent heroism of the early Christian martyrs who died under torture, and similar heroic deaths in more modern times. The belief that *this is it* nearly always has an analgesic effect on the victim, even if he later survives. Possibly you, or someone close to you, have had similar experiences. They certainly are not confined to antiquity.

THE PANORAMIC REVIEW OF LIFE'S EXPERIENCES

In such circumstances, there is a most interesting phenomenon which occurs in many cases. The entire panorama of the life about to end, even if it does not always end, passes in review before the individual in question. This seemingly happens in a few seconds and is most complete, even to details apparently forgotten. An interesting feature of this review is its impartial and unemotional nature. Metaphysicians will tell you that it is the Higher Self showing the lower self all about itself. Time seems not to be an element—which is also true of many psychic phenomena —since it all happens in a flash or near flash. "Memory spread back to my earliest years;" "All the events of my life seemed to whirl around me;" and we read many more such statements in the record.

While I am attempting no proof of survival in this Chapter, it is pertinent to add that we have a great number of communications from alleged discarnates to the effect that

all past memories of acts and thoughts surround the individual, enmeshed in his aura, so to speak. Having had considerable experience in sound recording, and some in video, I have always had my doubts that human memory was a function of, or engraved in, the physical brain cells. I incline more to the view, which possibly you may share with me, that memory is exclusively contained in that part of the human ego which we call immortal. How else explain the Patience Worth automatic writings, the English cross correspondences discussed later, and other memory-exposing supposed discarnate communications, which indicate a very high degree of post-death memory retention? Were memories solely contained in the material brain, then death followed by decay or cremation would surely extinguish them.

ASTRAL PROJECTIONS

Out-of-the-body experiences by people still living are legion. These are sometimes called astral projections. I cite such a case in Chapter 2. Proof of such projection, at least insofar as such a phenomenon can be proved, has been given in several instances. The method used was to request the astral projector, upon leaving his body, to report on distant scenes . . . the contents of a room, for instance, never previously visited. I vividly remember a scene visited by me during a supposed astral projection in which I was fully aware that I was out of the body. At the time, I even lectured upon it to several co-visitors.

A symbol experienced by many projectors immediately upon leaving the body is that of moving through a long black tunnel, or that of sliding down an incline, or moving through a narrow passage. I personally experience a greatly reduced bodily weight. Gravity seems to have little, if any, hold on me. The volume, diversity and ubiquity of these experiences by so many people in so many different times and places, and all substantially the same, certainly lend some credence to the survival belief. If such a phenomenon can occur during life, quite possibly the same phenomenon could occur after physical death. Alternative explanations can often be given to many phenomena. Survival is no exception.

Personally, I lean to survival as the most likely. It is hard to ignore a personal experience backed up by many years study of the experiences of others.

However, astral projection presents several confusing elements to survival acceptance. For instance, in the English SPR Journal we read, among several other cases, about Gordon Davis, a projector, who while projecting communicated through a medium. Later, he showed up in the flesh. However, if we are all eternal beings both on the near and far side of the River Jordan, there seems to be no particular reason why we should not be able to communicate through a medium from either side. The trouble lies in the fact that most of us differentiate so sharply between life and consciousness here and there. Life is life no matter from what direction we view it. Thus it is pure assumption to hold that only the dead can so communicate. The fact that most projectors do not remember their trans-Jordan visits is analagous to the fact that mostly we do not remember much of our dreams, even on the morning after we awaken. Also, if memory is solely a function of the immortal mind, and not that of the mortal brain, it requires a transmission from the mind to the brain. This appears to be fairly easy in most cases where the mind and brain are closely associated in the flesh, but not so easy when this is not the case.

Before examining the conditions supposedly existing in the life after death, we do well in first catching a scientific glimpse of matter on our own side of the Great Divide. Matter seems very real and solid to us, but our scientists tell us that it is not as solid as it looks and feels. For instance, we are told that if all the spaces between the particles composing matter were eliminated by compression, the human body would shrink to the size of a pinhead. Even this may be a gross exaggeration. Particles . . . I should prefer to call them *somethings* . . . have been recently found to exist which have such exceedingly small diameters . . . if, indeed, *diameter* is a concept that can be applied to them . . . that they could pass through lead many light years in thickness without ever colliding with a lead atom. Thise is analagous to the notion that a missile could be fired straight out into space and travel for millions and

billions of miles without even getting anywhere near any other spatial object. Also we know that matter can be turned into energy . . . not a pleasant prospect in the present condition of world affairs. All material things, including ourselves, are composed of matter which appears very solid to our sense perceptions. But is it so solid, and just what do we mean by solid? Is not solidity a completely egocentric view of matter?

I suggest that you give this idea some deep thought and then add to it by remembering that radio and television waves, while being very real things, are anything but solid, and even mix up and pass through each other without collision. This will give you a good start in envisioning possible post-death scenes, places and events. Scenes, places and events are anything but solid on our own plane of experience, and there is no reason to assume that in this respect they are any different elsewhere. The idea that they must be different, magical or incomprehensible is just a tacit assumption. Indeed, tacit assumptions . . . i.e. acceptances which are blindly held because of their outer appearance to our current sense perceptions . . . have done a great deal to hold back the march of science, the arts and the humanities in general. The old one about the sun moving around the earth was such an assumption. It seemed so obvious. Yes, it is obvious to the set of senses that bring us most of our information. But like the old ballad: "It ain't necessarily so!"

Another matter in connection with possible appearances on the other side of life is the thought-form mentioned in Chapter 2. We sometimes forget that everything we dream up and fashion with matter has to be preceded by a thought form in somebody's mind. Airplanes, railroads, houses, etc., and even Sunday's dinner, this book and the clothes we wear, and not to forget economic and political systems . . . all and much more have to be preceded by a thought form in our minds. Not until that happens can we mold it into a reality. Our information from thousands of discarnate sources indicates that creations, or outer appearances, originate the same way over there. Somebody, or some higher intelligence, has to dream them up first.

On this side, we have to "push the obstructed universe around" before we can create a material something. Over there, we learn from these sources that the manipulation of matter is not required, but very precise thought forms are. These, then, become manifest as visible and tangible objects to the dwellers on that side, even as do our dream pictures on this side, which certainly seem real enough to us while dreaming. Death brings us a change in consciousness. This means that we no longer have the awareness channels which our physical five senses bring us, and it also implies that we are given a different set of corresponding awareness channels which correspond to what we must become aware of in our new condition.

This information comes to us from literally thousands of sensitives who reside, or have resided, in many places and different times all over the world. From my own experience and that of so many others . . . many of them little people of no great worldly consequence . . . it would have taken a full chapter to do no more than list the references sources, which is why I have spared you this. The point I am trying to make is that we should not be too alarmed and confused into survival rejection just because we read, for instance, that discarnate Raymond, Sir Oliver Lodge's son, observed cigar smoking over there, and that others report on houses, clothes, ore mines and what have you. Even over here, and depending somewhat on what we see, or think we see, and on what we report, we get all manner of descriptions of this and that, and many are very contradictory.

Orthodox religions have gone in for a lot of imagination as to what we encounter after death. Cannon Bezzant, Dean of St. Johns College, Cambridge, in criticising the Church for this, tells us: "If hell offends, Heaven bores!" How many angels could dance on the head of a pin was a matter for learned discussions a few generations back, and in our own time we have seen hot debate held between high Church officials on whether or not the killing of Jesus should continue to be charged against present day Jews. If you take mediumistic descriptions of the after life with a grain of salt, as certainly I have, you will do well to con-

sider the doctrines of some of our faiths which calmly tell us that if a newborn infant is not dunked or sprinkled with water, with suitable incantations said at the time by appropriate people, his soul is bound for hell, or at least the discomforts of purgatory. If descriptions of the after life coming from our sensitives seem far fetched, at least they are claimed to be real objective experiences and not mere dogmas imagined by some high church zealot. G.N.M. Tyrell, former President of the English S.P.R., after considering the statements made by many communicators and astral projectors, held that it is most unlikely that we shall be moved off into some unknown and strange world God knows where. Said he: "We are there already, for a change of world is not brought about by spatial travel, but by what we are aware of." A blind or a deaf man's world is very different to him than ours, but it is still the same world.

If we accept post-death survival, which I believe can reasonably be inferred from the totality of evidence at hand, it is inevitable for us to wonder just what life over there is like. Obviously no living person can give us specific descriptions with any degree of authority. But if we understand the true nature of solidity in the objects of our every day experience on this plane; if we realize that such objects which reach our observation through our current senses are not the objects themselves but merely thought forms built up in our own minds and consciousness; if we admit the possibility, indeed the high probability, of different but analagous senses which we might have in the after life; if we agree that an entirely different set of objects revealed through our post-death senses, or awareness channels, would through their unfamiliarity throw us into a terrible state of confusion, which certainly does not seem to be the case; then we can reasonably assume that objects revealed to us over there cannot be radically different from their analog over on this side of the Great Divide.

Many learned philosophers and scientists have expressed the view that without some form of after-life existence, experiences and values accruing to us here would become absolutely meaningless . . . "not worth the effort of tying our shoelaces in the morning" as one writer puts it. How-

ever, if we continue to exist in a post-death life, then some form of recognition of our own egos and the appearances which it receives is a logical necessity. These thoughts are well worthy of your weighty consideration, and I suggest that you tackle them one by one and possibly thereby gain an overall philosophy of life which will make living on this plane of experience worthwhile to you despite its many and inevitable vicissitudes. Indeed, if we are not here to learn more about the universe around us and the equally vast universe within us; if we cannot learn more about our true natures and our relationships to others; if, as discussed in Chapter 1, the cosmic purpose of it all is never to be known to us, as it never would be if death extinguished us, then I for one cannot even imagine why life ever came into being in the first place. We all know that a life without aim or purpose is a sad one. Perhaps at the conclusion of these pages you will agree that a life without some recognition of a cosmic purpose behind it all is even sadder.

CHAPTER TWELVE

THE PSI FACULTIES

Sensitivity, psychism, mediumship, these are the PSI faculties . . . These are all words meaning much the same thing. This thing we all have, as do even the creatures below us. It has many different types of manifestation, and each such type has many varying degrees. The gambler's hunch, the saint's vision, and everything in between . . . all are manifestations of this one thing. It may be defined as awareness, however clear or distorted, which reach our cognition through channels other than the five senses of which we have objective knowledge.

One cannot be aware of nothing, and this double negative implies that something must be there before we can become aware of it. We may become aware of something which exists only in our imagination. Of such stuff are most worries made. And often they are but the distorted shadows of far different realities. From such things, the psychiatrists and psychologists derive their incomes!

The complex which is Man has innumerable channels, other than the five senses, through which awareness comes. These lie below the level of the conscious mind, but are none the less real. A radio signal, which we do not perceive with our five senses, is still very real. The subconscious mind, into which these awareness channels pour, does not have discrimination or judgment built into its machinery. But it does have logic of the highest order so built in. Thus when an awareness channel brings in some reality, however clear or distorted it may be, the subconscious mind goes to work on it with all its vast resources and inexorable logic. It reaches false conclusions just as easily as true ones, depending on what is fed into it. It is the conscious mind

which must process the upward seepages from the subconscious mind with right discrimination and sound judgment . . . which must separate the wheat from the chaff, the false from the true.

In the preceding chapters, we learned a few things about mediumship; how the discarnate communicator's mind infuses the subconscious mind of the medium; and how eventuating manifestations in the seance room can be more or less distorted by the conditions surrounding the transmission. When the communicator is intelligent, competent and sincere, and when the medium has the same qualifications coupled with heightened awareness channels and a high degree of sensitivity, excellent and convincing manifestations occur, even if slightly distorted by one or more disturbing causes.

This is analogously true of radio and television. The signal may be strong and clear and the receiver in excellent working order. Yet storms, sun spots, other station interferences and so on can cloud or even destroy the reception. Many factors must be considered and what may go well on one day may go quite poorly on another. Yes, there is "gold in them thar hills" and often we find it. Yet right discrimination and sound judgment remain the sine qua non for all concerned. A few cases will be cited.

ASTRAL FRAUD

A few years ago, I was working with a friend to establish the identity of a troubled spirit. Automatic writing was the means employed, and the guide or control called himself Zero, a very appropriate name, for his injections of philosophy into our efforts were anything but erudite. After several sittings, Zero informed us that he had carefully gone into my record, surveyed my personality from his higher vantage point, discovered that I was both intelligent, sincere, etc., and that he had decided to accept me as his pupil.

This statement, while it greatly pleased my co-worker, somehow left me rather cold. I replied that while I felt honored by this recitation of my many alleged virtues and accomplishments, I nevertheless felt myself to be at a great

disadvantage. He, Zero, apparently knew a lot about me but unfortunately I knew nothing about him except what I had read on the paper. Furthermore, that while I undoubtedly had much to learn, it had always been my habit to inform myself concerning the credentials and backgrounds of my professors. If, therefore, he would oblige me . . . etc. That ended the sitting, and Zero took his departure, no doubt to some dim abode in the lower astral planes.

The scond case was that of a lady patient in our summer sanitarium in Grand Isle, Vermont. She took her departure and went to Camp Chesterfield, or some other resort where professional mediums hold forth on a mass production basis. A few days thereafter, our party line rang and a bewildered yokel, who was the telegraph operator at the local railroad station, read me a telegram just received from this lady. It seemed that she had just been in intimate conversation with Abraham Lincoln, George Washington, and Thomas Jefferson . . . all in many words and much to the enrichment of Western Union. For days thereafter, I daily received lengthy telegrams of similar nature. Indeed, her mediums must have had a Who's Who in History handy, for they were all there, from Julius Caesar, Joan of Arc and on down the line . . . all of which was highly edifying to most of the County who were listening in, having been tipped off by little Angie the telephone operator. Judging from this one-way telegraphic correspondence, several of my neighbors became concerned over the responsible position I was holding, feeling it might be better for all concerned if I were incarcerated in the booby hatch.

Lest it be thought that only morons fall for this kind of nonsense, consider the following case which is quite recent and concerns a highly respected doctor and his wife. This physician had been honored by various medical societies for his contributions to medical science, and his wife was a charming, cultured and well-educated lady. Being interested in psychics, they had attended sittings given by a local medium. Via trance-voice, some amiable astral was wont to hold forth on metaphysics and allied subjects which he did quite convincingly. Shortly he informed this couple

and the rest of the group who had been coming regularly, that they had all been his disciples in former incarnations back in ancient Egypt; that he was a Master with a heavenly mission to perform, just what, he didn't say; and that this group had all been drawn back to him in this life by Karmic attraction. It seemed that great doings were afoot. They were to be molded . . . under his direction, of course . . . into a working force, after which they would be embarked on some cosmic mission for the benefit, and possibly salvation, of mankind. Just what windmill these Don Quixotes were to assault was not made plain.

This farce went on for some two years before this intelligent couple awoke to its absurdity. Was the medium, locally well known and liked, also in on this hoax? Probably not. Mediums get taken in just as often and sometimes even more easily than sitters.

Knowing that discarnate communications are often of great value and interest, this couple, much chagrined over their recent experience, wanted to know just how one can protect oneself against such astral swindles. This question is even harder to answer than the similar one involving confidence men on our own plane. Psychologically, the basic situation is much the same in both cases. Excluding trained SPR people, many regular seance sitters are emotionally involved. They have lost loved ones, or they fear death and possible extinction, or they need advice on their mundane affairs including emotional relationships, etc.

Similarly, people under the urge to make money propel themselves into all manner of business deals. In both cases, they meet up with swindlers and impostors of which there are at least as many on the lower astral planes as on our own.

Astral imposters, religious fanatics, and the like, have a very considerable edge over their incarnate brethren. They operate under the magnetic allure of the mysterious, the occult and even the heavenly. They offer their victims a by-pass from the hard facts of incarnate reality. Like the Wizard of Oz, they claim to see all and know all, even the future. Nor can they be seen, heard, felt and smelled like

their incarnate counterparts. They have no records or fingerprints. They must be taken on faith and on the strength of their own assertions. Wouldn't our earthly hoodlums be delighted if they could avail themselves of all these advantages!

Since we go wrong so often from the advice and offers we accept from our incarnate fellows, even though we have every opportunity of seeing and investigating them, does it not stand to reason that we can go wrong more easily and often when these opportunities are missing?

Still another factor must be considered. Assume that you had passed on to the next sphere of existence. Would you be hanging around seance rooms giving advice on most any subject to every Tom, Dick and Harry who came in with a few dollars in his pocket for the medium? To be sure, you might wish to return now and then to reassure those you had left behind, and maybe even caution them about some trouble you might be in a better position to see than they were. This often happens, of course, but in your case, wouldn't your new environment offer intriguing opportunities to explore over and above those you might find in a retrogression back to earth?

The confirmed seance habitue has answers, such as they are, for all these questions and situations. We all seem to be able to rationalize our basic desires. But one of the objects of these chapters is to put the facts as we know them before you. Pitfalls into which others have stumbled are best avoided. Your own discrimination and judgment is the final arbiter *for you.*

A GOOD CRITERION OF JUDGMENT

However, there is one criterion of judgment connected with discarnate communications often referred to in metaphysical texts, particularly in the B.O.T.A. curriculum, which while often read is seldom followed because it strikes us in a most vulnerable spot . . . our self-esteem and vanity. Communicating entities of high degree never flatter and seldom praise. Neither do they offer specific advice on personal problems. They will give you the over-all rule or cosmic law which applies to the general category in which

your problem lies, but they never usurp or seek to compel your own discrimination and judgment. Had the deluded couple mentioned above observed this rule of judgment, they never would have succumbed to the flattery and blandishments which held them captive for so long. To be sure, the possibly well meaning medium would have been out four dollars a week, but in the end, this might have worked out to the benefit of all concerned. The immediate gain is often less rewarding than the long-range profit.

Aside from true Masters of the Wisdom, some few, like Abraham Lincoln and Joan of Arc, have high destinies. Saints there are also like Father Damian and Dr. Schweitzer. Their missions are usually more circumscribed. Going on down the line, others exert their influence for good in much smaller groups. Most people, like many of our politicians, are *for* the integrity of the family and *against* the common cold. Kindly feelings toward humanity in general do not necessarily qualify us for high cosmic missions, but certainly do offer an entering wedge to questionable discarnates bent upon gaining admission to our attention and vicariously enjoying the activities they propose. Flattery, sometimes very insidious, is the wedge they often drive in. Fortunately, the wall between the incarnate and discarnate states of being is not so easily penetrated. And when breached by mediumship, the average sitter, while temporarily intrigued, is not too impressed. This is because much . . . but certainly not all . . . of what comes through partakes of the ignorant and low grade nature of the earth-bound communicator. Sitters, however, who seek advice from such quarters and blindly accept it can, at best, be sadly disillusioned, or at worst greatly damaged, even to the point of losing their lives.

BUYER BEWARE!

A sad case recently came to our attention. A certain lady was suffering from the first stages of a progressive malady. She attended sittings held by a local medium and was warned by this medium's spirit guide to stay away from medical doctors . . . that she was to go to a certain "doctor" who held only a limiting State license and who was neither accredited or educated in the field of her ailment. She was

also told that the guide and his band of spirit healers would help in her cure. She followed this advice despite the warnings of several friends, including the minister of her church. Shortly she became confined to a wheel chair and died not long after from a malady which might easily have been cured had she received proper treatment in time.

In connection with mediumistic communications, it took this investigator several decades to gain the knowledge and reach the conclusions expressed in these pages. In England, it took the saintly G. Vale Owen, Rector of Orford, in Lancashire, fifteen years of prayer and meditation before he could accept the authenticity and usefulness of the automatic writings coming from his own hand. Indeed, the remainder of this book could be filled with the names and high qualifications of men and women who have taken similar lengths of time to reach firm and matured conclusions concerning the pros and cons of mediumship, the areas of its great usefulness and the depths of its menacing dangers. Most of the great religions and metaphysical organizations warn of its dangers and some even enjoin their followers from having anything to do with it. Unfortunately, they see only the dark side of the picture. But some few, including most SPR people, see also its exceeding bright side. Right dicrimination and good judgment, . . . these are what we must all bring to our experiences in these areas.

SENSITIVITY IN GENERAL

Sensitivity, in its psychic connotation, is related to mediumship in that it results from the in-pourings of subconscious awareness channels which reach our conscious minds in the form of strong impressions, mental pictures and even physical sensations. Many people who do counseling both profit and suffer from it. The profit side arises because of their better understanding of the client's personality and problems, an awareness of what lies beneath the spoken words. The negative side arises because such sensitives often take on the despondencies of their clients and even temporarily experience their pains and aches. Good metaphysical understanding and certain occult practices provide a good insulation against such symptoms. Unfortunately, many sensi-

tives experience them without realizing that all they are doing is subconsciously picking up the troubles of those around them. Since the subconscious mind does not deal in language, it often confines itself to merely pushing up what it receives into normal consciousness in the form of sad mental impressions and despondencies, and sometimes aches and pains.

A gentleman recently came in for consultation, complaining that he was often beset with deep despondencies which he found very hard to shake off. He explained that until recently he had attributed them to conditions in his environmental affairs. However, upon closer examination, he had discovered these explanations to be inadequate. Often he would be in excellent spirits with his human relationships and other matters quite to his liking. Nevertheless, he would suddenly find himself in a state of deep despondency.

Study of his case presented the possibility that he was a sensitive who took on external conditions not specifically related to himself, or even those near him. Finally it was suggested that he was suffering from "weltschmertz," . . . the sadness, despondency and fear which afflict so many people all over the world. Certain metaphysical practices were prescribed, and in a few months he was able to report the virtual disappearance of his troubles.

There is another form of sensitiveness which is, indeed, a very wonderful thing. It occurs in people who either from past incarnational backgrounds, or because of diligent study and effort in this life, have a psychic tune-in to very high levels of super-conscious knowledge of their particular activity and proficiency.

The case of a noted New York doctor comes to mind. A staff nurse in the LeRoy hospital was suddenly stricken with internal symptoms and high temperature. She was put to bed and I was notified. Going at once to her room, I passed this doctor in the hall and took him with me. Nothing was explained to him relative to her symptoms, since I knew nothing about them. Upon entering the room, he went over to her bed, pulled down the sheet, exposing a small part of her shoulder which he patted. With a few encouraging

words, he immediately left the room, motioning me to follow. Catching up with him in the hall, all he said was: "Emergency appendix. Have it out at once." We had her in the operating room in a matter of minutes with our own surgeon attending, and we only just managed to beat her appendix to the burst, so to speak.

We realized later that while this doctor invariably subjected his patients for days to every type of medical, radiological and metabolic examination then known, he never changed his original diet or other prescription. In short, in the practice of his profession, he was a sensitive, and while he never neglected any of the usual medical procedures, he would have done equally well without them. He knew.

There are many such sensitives. A famous one was Richard Wagner, the great German composer. No one can doubt his tune-in to the highest levels of musical beauty and expression. But very few know that in his personal character he has often been described as a veritable monster, nor will his many and varied personal deficiencies be here related. Suffice it to say that they were numerous and distressing. Here we have the supreme example that high sensitivity . . . and this applies also to other forms of mediumship . . . can exist in the lower orders of human evolution. Beings a sensitive or a psychic is no passport to spirituality. Obviously, many fine and highly evolved people have these attributes, but certainly not all. "Caveat emptor!" those of you who buy or rely on their services!

The only distasteful aspect of the writing of this book has been the necessity, indeed, the moral obligation of also discussing the negative aspects of mediumship in particular and psychism in general. The intelligent reader, however, will doubtless realize that, analagously, if this were a general treatise on, say, the weather, the damages caused by hurricanes, tornadoes, lightning and the like, could not very well be omitted, however beneficient and vitally important the rains and cooling breezes might be.

Many people, including myself, have been given a realization and even perception of the unseen worlds and the pur-

poseful universe through the agency of mediumship . . . immeasurable benefits which such as ourselves, and we are many, could never have received nor accepted through the usual channels of orthodoxy. Mediumship, sensitivity, psychism in general, the empirical observations and indisputable evidence of things unseen. Without these, we would have had to dwell in the flat, colorless and drab world of uninspired materialism, than which a worse fate can hardly be imagined. This fate, which is the curse of a large group of so-called intellectuals, is one which we have escaped because of our scientific interest in these subjects. We have been willing to look see. Through our findings and writings, many millions have been jarred out of their materialistic complacency and, at the very least, pointed in the direction of Reality.

Let these chapters, therefore, go on record as fully recognizing and appreciating, regardless of the negatives necessarily discussed, the vital and indispensable role which the path of mediumship and psychic phenomena have in human affairs. Better understanding and intelligent direction of these forces is not only the goal of SPR, but also that of metaphysics and occult study, such as comprehensively set forth in the B.O.T.A. curriculum. Both paths are parrellel and it is paradoxically true that they eventually converge and meet in that conscious and ultimate state of comprehension and realization known as true illumination.

TROUBLES OF THE HONEST SKEPTIC

This investigator has a full understanding of, and sympathy for, the sincere and truth-seeking skeptic who in all honesty cannot see beyond the material aspect of things, or who at best realizes that while this universe certainly could not have come into existence by chance alone, nevertheless cannot suppose that he has any permanent existence or part in it. Many such, while somewhat reluctantly admitting the inevitability of a Supreme Creative Intelligence, see no alternative to the belief that as far as he and his loved ones are concerned, we appear at birth and disappear at death, and that ends it.

Many more, while attending this or that religious gathering and doing lip-service to their particular orthodoxy, find themselves naked and unprepared when confronted with bereavement or some other seemingly final calamity. And there are others who, while admitting the existence of concrete evidence, still cannot transmute their intellectual acceptance into emotional receptivity and response.

G. VALE OWEN'S ADVICE

To all such, the following letter from G. Vale Owen, English clergyman and psychic, could equally well have been addressed:

Dear Mr. Frazer:

". . . It may be that you are in some such case as this, that much reading of the merely intellectual quality and much meditation of it when read, has overlaid the finer spiritual qualities which are more subtle and etherial in their nature and also extremely sensitive of obtruding themselves where they are not sure appreciation and tenderness await them. I use the word "qualities," but these belong to personalities, and that is why I do not hesitate to use such phrases in speaking of them as would seem to personify them as living individuals . . .

". . . For many years I was extremely skeptical. I examined every atom of evidence with a mental microscope, and rejected most of it. Only was I very slowly convinced of the fact of inter-communication between the two states of existence. But as soon as I gave in to the facts and accepted them and, on the strength of them began to worry less about the minutiae of proof, or in other words, to take things for granted more than I had been in the habit of doing, I found that I had created conditions by which our friends over the way were able to get into so much nearer contact with me that proof came fast enough—almost faster than I could assimilate.

"It was not that my critical faculty was blunted, or in any way put out of action. This I have always pre-

served as a most necessary instrument in the unearthing of psychic facts. But these same facts came so much more clearly evidenced that I wished I had substituted caution for skepticism long before. I should have got on much more quickly had I done so.

". . . In conclusion let me again thank you for your letter and kindly thoughts, which are always both welcome and helpful. With all good wishes,

Sincerely yours,

(Rev.) G. Vale Owen

G. Vale Owen

Orford Vicarage, Warrington

CHAPTER THIRTEEN

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

This all important question has perplexed the mind of Man since the beginning. Survival, the clinging to life, often frantic, is, we are told, the first law of nature. The fear of death has obsessed most minds at one time or another. The dread of separation from those we love; the uncertainties and paradoxes of future life concepts; total extinction . . . these are not pleasant thoughts, no matter how brave and fearless we may be.

Until recent times, the answer to this dread question has been left to the mystics, prophets and so-called Saviors . . . the word itself implies a rescue from something feared and horrible. In turn, their dictums have been incorporated in countless religions and cults, many quite contradictory, some few greatly debased by the passage of time and many interpreters. Thus we have the sticky heavens and the fiery hells of old-time orthodoxies, which persist in many places even to this day. Here and there we still have "God's chosen people" which, of course, are those belonging to our own culture and religion!

Scientific investigation did not inject itself into this hodgepodge until fairly recent times. Belief in authoritative statement was the universal rule. Remember old Aristotle who knew everything? Indeed he convinced most people that he did. For instance, he told us that the period (number of swings per second) of a pendulum depended upon the weight attached to the string. For fifteen hundred years or so, any schoolboy could have refuted him by simply tying different weights to the same string. Doing so, however, might not have been healthy. Society had the nasty habit of burning people at the stake and otherwise mistreating them when they ventured to criticize established beliefs.

An historic case comes to mind. During his ecclesiastical trial for heresy, an old monk put up such a brilliant and logical defense that he was immediately convicted and burned. The profound judgment was that only someone who had sold his soul to the devil could have done such a good job. This heads-I-win-tails-you-lose situation was not exactly conducive to the growth of the scientific attitude. Even today, those who question the so-called humanities . . . politics, economics, religion, etc., . . . are seldom received with open arms . . . which is probably the understatement of the year!

The scientific attitude and methods didn't get a decent start until recently, historically speaking. Thus the age-old question which heads this chapter was preempted by innumerable orthodoxies long before it got a toe-hold on the scientific agenda, a precarious position which it has held for less than one hundred years. Even today, the subject isn't fashionable in most scientific quarters. Just why this all-important question should have been, and should still be, so regarded and treated is best explained by the slow . . . to us! . . . march of evolution. In due time we'll doubtless get into it in bigger and better ways. In the mean time, we'll have a look and see what we have accomplished so far.

SURVIVAL DEFINED AND DISCUSSED

First, however, we must try to discover just what we mean by *survival*. Just what survives? And if so, how do we recognize it?

In Chapter No. 1, we left the concept and definition of *soul* to metaphysics and religion, moved downward a few degrees and accepted the word *spirit* as the identifying and identifiable aspect of the "I". Thus it was presumed that we could identify my spirit as belonging to the "I" which is me, as distinct and separate from your spirit as belonging to the "I" which is you. Consequently two distinct presumptions are made in connection with that which survives. They are the continuing existence of the human spirit after physical death, and the presumption that we can identify this surviving spirit as belonging to me, you, or somebody else.

This means that if we are to accept survival as a fact, we must be able to identify the surviving spirit as somebody formerly known to us. By the universally accepted meaning of survival, we are primarily concerned with the survival of ourselves, which is quite different from possibly contacting some intelligence which might never have been human and incarnate in the sense that we are. To do so would be very interesting, of course, and is certainly part and parcel of SPR investigations. We want to know all we can about intelligent consciousness in whatever form it may appear. But this is not the current subject under investigation. At the moment we are concerned, and *exclusively* concerned, with human survival. And we know that no matter what our investigational methods may be and what empirical observations we may encounter, our stated purpose requires that we accomplish a convincing and evidential *identification* of the spirit belonging to some deceased person whom we knew.

THE IDENTIFICATION PROBLEM

This poses the further question as to how one goes about identification in general. Until finger prints were discovered, this was a most formidable problem, even on our own plane of existence. Nor do we suppose that spirits have fingerprints, even though these have been produced, often fraudulently, in seances . . . lights, voices, apports, and even hairy clutching hands. So why not fingerprints of most anybody?

People do their identifying in many ways, most of us by sight or the sound of a voice. Blind people recognize footsteps. Children do well with smells. Identical twins are sometimes a problem not so easily solved. What with photographs and many other means, we mostly can tell the people we know from those we don't.

Personality, or the totality of an individual's exhibited characteristics, is never the same in different people. But personality is an ever-changing phenomenon even in the same person. This was discussed in Chapter 9. Characteristics often change radically, so personality cannot exclusively be relied upon in this matter of identification.

Just what can? The content of a deceased person's memory taken together with other types of evidence is about the best we can do. The past is fast frozen in the mould of time. We cannot change it. "The moving finger writes, and having writ, moves on. Nor all your piety nor wit shall lure it back to cancel half a line, nor all your tears wash out a word of it."

Let us apply this criterion of memory-exploration to a purely mundane identification problem. Assume that an old and well-known friend or relative had journeyed many years ago to some foreign and distant land, and had in consequence been out of communication with you for a long time. One evening, the telephone rings and a voice, considerably distorted in the transmission but still intelligible, announces itself as belonging to this friend. Wishing positively to identify this voice, you realize that none of the usual methods of identification are available to you. All you have on which to base your judgment is an unrecognizable but fairly clear voice. How would you go about making sure it was the voice of the person to whom you were told it belonged?

Probably you would ask: "Do you remember the New Year's party we went to in Kalamazoo when we were young?" or "How about the time you put the toad in Grandma's bed?" If these queries evoked suitable reminiscences, you would probably be satisfied and proceed with an appropriate conversation. But if you wished still more evidence of identity, you might ask the voice to relate some reminiscence known to the party to whom the voice was supposed to belong, but not to you. This would help in ruling out telepathy, after, of course, you had checked up and verified the report.

In connection with survival, there are other and more involved memory identification techniques, such as cross-correspondences, which will be discussed later. Now we shall discuss a widely, but wrongly publicized case of memory survival.

When the case for survival comes up with the average skeptic, he will often ask you why Houdini failed to return to his bereaved wife and give the code agreed upon between them prior to his death. The correct answer is, of course, that that is precisely what he *did* do, misleading reports to the contrary notwithstanding. In the words of the late Al Smith, let's go to the record.

Harry Houdini, whose real name was Ehrich Weiss, was known the world over as a great illusionist. Indeed his name is almost synonymous with prestidigitation and the like. He was a trickster of the first water, but one who never claimed supernatural or mediumistic powers. Like all distinguished professionals, he was extremely jealous of his profession and went to great lengths . . . much too far in some cases . . . to protect it and the public from those whom he believed were debasing and prostituting the fine art of illusion . . . These, so he thought, were the mediums, who while actually practicing illusion, claimed the origin of their powers to be the spirits of the dead.

Actually, Houdini was not antagonistic to the idea of survival. Quite the contrary, he passionately wished it to be true. But while he practiced the fine art of illusion openly and above-board upon others, he did not propose to have his art practiced dishonestly upon him and his wife Beatrice. And he went to great lengths to prevent it.

The first thing he did was to arrange with his mother, who was then aging, and with his wife, a communication which she, (the mother) was to send back to them by whatever means possible after her death if, of course, she continued to exist and was able to do so. This communication consisted of a single agreed-upon word, and it was stipulated among the three that this word was never to be divulged until, and if, it came through as a spirit communication. This was certainly not the act of a man antagonistic to the concept of survival or even communication between the two states of being.

Much confusion has existed between the first message Houdini hoped to receive from his mother and the second

message which Beatrice Houdini, his wife, actually did receive from her deceased husband. Relative to this first message, the following is quoted from THE HOUDINI MESSAGES, by Francis R. Fast, a New York broker. Mr. Fast was present at the Ford sittings in which the completed Houdini code (the second Houdini message) came through, and became so interested that he conducted a thorough investigation of the entire matter.

Many persons, and the serious-minded portion of the press as well, have in some cases badly confused the two messages. The facts of the first message are these:

> On the evening of February 8, 1928, in a private circle sitting with Arthur Ford (medium) in New York, Fletcher, Ford's control, came through the medium while in trance, saying that a woman was there with him, one whom he (Fletcher) had not seen before. "She is eager to say one word," Fletcher repeated. "She tells me that she is the mother of Ehrich Weiss, known as Houdini," and then she went on to say: "For many years my son waited for one word which I was to send back. He never got it. He always said tht if he could get that word, he would believe. The code which he gave to his wife can come from none save himself, yet the conditions which have developed in the family make it necessary for me to get my code word through first. If the family acts upon that, he will be free and able to speak for himself. This is the word, 'FORGIVE.' His wife knew the word, and no one else in all the world knew it. Ask her if the word which I tried to get back all these years was not 'Forgive'. I have tried innumerable times to say it to him. Now that he is here with me I am able to get it through. Tonight I give it to you, and Beatrice Houdini will declare it to be true."
>
> Mrs. Houdini acknowledged the entire correctness of this message, and the following day stated publicly over her signature that this was "the sole communication received among thousands up to that time that contained the one secret key-word known only to Houdini, his mother and myself. I can say that had it but come

> to Houdini in his lifetime, it would have changed the whole course of his career."
>
> Houdini had said at one time before his end: "What would be more wonderful to me than to be able to converse with my beloved mother?"

Mr. Fast goes on to relate that at the time this code word came through, many facts of an intimate and family nature also came through. For this reason, he does not give them. At the close of this sitting, Fletcher concluded; "Since this message has come through, it will open the channel for the other." This refers to the second message pact, the widely publicized one established between Houdini and his wife.

This message pact consisted of an extremely complicated code which originated, it is believed, in the mind-reading act of this couple and so was well known to them both. Both its complexity and space forbids its description here, but it may be said that any chance guess at it by those who might have wanted to fake it, is simply out of the question. Houdini saw to that! Reference sources, given later, explain it fully. What concerns us here is what came through by means of the code, the circumstances of its transmission, and Mrs. Houdini's acceptance of its genuineness. She alone could verify it, and she has stated in writing that she regarded this code as a sacred trust between herself and her husband and as such never disclosed it to any living soul.

All available accounts of the Ford sittings which brought through this code have been checked and compared, including those of Francis R. Fast, Lydia Emery, Nandor Fodor, and many reports on the peripheral events surrounding this case have also been studied. The detailed account of the Second Message is taken from stenographic records made at the sittings by Mr. John W. Stafford, Associate Editor Scientific American, and Mr. Francis Fast. Since eye-witness Fast's report is most comprehensive and substantially the same as the others, it will be largely quoted below. We quote:

> The first word of the second message was given to a group of friends sitting with Arthur Ford early in November, 1928. The message in its entirety came through during eight separate sittings covering a period

of two and one-half months. Four of the sittings were with groups of friends and four with individuals—one sitting with a New York physician, and three with Mr. Hamilton Emmons of England, visiting here at the time.

The method employed by Fletcher, the medium's control, was to give out the code words as they came, and as opportunity offered. Seldom more than one word came at the beginning, and frequently the intervals were as far as two weeks or more apart.

"The first word, 'ROSABELLE,' " said Fletcher, "is the one that is going to unlock the rest." Two weeks later a second word was added, "NOW", and on December 18, another word. Said Fletcher: "There is a lady here I have been working with for a long time (presumably Houdini's mother), and it is only one word that I get tonight, 'LOOK'. That is the sixth word in the code.

The Fast report proceeds to detail the manner in which the remaining words of the code came through. Fletcher stated that the proper order of the code words was most important and an integral part of the code itself. Upon several occasions, the order of the code words already given were changed. Stenographic records of the sittings were taken from which the Fast Report was written. Mrs. Houdini was not present at any of these sittings and the various records do not state that she even knew about them. The code itself consisted of ten words and must not be confused with the message itself, which was enciphered by the discarnate Houdini who used only four of the ten-word code. Returning to the Fast Report, we read:

> At the final sitting on the evening of January 5th, Fletcher continued: "He (Houdini) tells me it has taken him three months working out of the confusion to get these words through, and that at no time has he been able to do anything without his mother's and my help. 'TELL', that is the last word! You now have ten words. Go over them carefully. It has been a hard job getting them through, but I tell you," said Fletcher, fairly shouting, "They are right! Now he (Houdini) wants to dictate the exact message you are to take to

his wife. This is to be written down in longhand, no notes."

Fletcher then asked the time, which was 9:23 P.M. He said that this was to be noted and that the medium (Ford) was in deep trance, controlled by Fletcher; that his pulse was at the moment 63, which he asked to have verified; and that the names of those present be set down. Fletcher continued: "A man who says he is Harry Houdini, but whose real name was Ehrich Weiss, is here, and wishes to send to his wife, Beatrice Houdini, the ten-word code which he agreed to do if it were possible for him to communicate. He says you are to take the message to her, and upon acceptance of it, he wishes her to follow out the plan agreed upon before his passing. This is the code:

ROSABELLE-ANSWER-TELL-PRAY-ANSWER-
LOOK-TELL-ANSWER-ANSWERS-TELL

The letter was signed by the four persons present at the sitting; Francis R. Fast, John W. Stafford, Mrs. Helen E. Morris and Mrs. Dorothy Stafford. Fletcher went on to say: "That last is the message which is to go to his wife. He wants it signed in ink by each one present. He says the code is known only to him and to his wife, and that no one on earth but these two know it. He says there is no danger on that score and that she must make it public. It must come from her; you are nothing more than agents. He says that when this comes through there will be a veritable storm, that many will seek to destroy her and she will be accused of everything that is not good, but she is honest enough to keep the pact which they repeated over and over before his death. The last words he (Houdini) spoke were those used in going over this together so that they would understand it clearly. "I know, he says, "that she will be happy, because neither of us believed that it would be possible."

"Her husband says that on receipt of this message she must set a time, as soon as possible, when she will sit with this instrument (Ford) while I, Fletcher, speak to her and after he (Houdini) has repeated this mess-

age to her, she is to return a code to him which will be understood by her and him alone. The code that will be returned will be a supplement to this code, and the two together will spell a word which sums it all up, and that word will be the message that he wants to send back. He refuses to give that word until he gives it to her."

The following day, Messrs. Fast and Stafford, both strangers to Mrs. Houdini, delivered the message to her at her home. She read the ten-word code with deep emotion and said; "It is right!" Then, "did he say 'ROSABELLE'?" she asked. "Yes," was the answer. "My God!" she exclaimed, "what else did he say?" Her visitors gave her full details.

Two days later, Arthur Ford with three of his group and a reporter from the United Press, went to Mrs. Houdini's home. Two friends of hers were with her. After the sitting got under way, Fletcher reported the presence of Houdini. Quoting Fletcher's words, the Report reads:

"He (Houdini) tells me to say, 'Hello, Bess, Sweetheart,' and he wants to repeat the message and finish it for you. The code," he says, "is one that you used to use in one of your secret mind-reading acts." The ten words were then repeated. "He wants you to tell him whether they are right or not." "Yes," replied Mrs. Houdini, "they are." "He smiles and says, 'thank you.' and now I can go on," continued Fletcher. "He tells you to take off your wedding ring and tell them what ROSABELLE means."

This she did and then sang in a small voice:

"Rosabelle, sweet Rosabell,
I love you more than I can tell;
O'er me you cast a spell,
I love you! My Rosabelle!"

"He says, " continued Fletcher, " 'I thank you, darling. The first time I heard you sing that was in our first show together years ago!' " Mrs. Houdini nodded her head in assent.

The next thing on the agenda was for Mrs. Houdini to return a code to Houdini which had been pre-arranged between them prior to his death. At this point, Fletcher stated that Houdini was showing him a picture of a curtain which was being drawn. Mrs. Houdini took the cue and immediately responded in French; "Je tire le rideau comme ca. (I pull the curtain, thus.")

By now, you have become aware of the great pains and detail Houdini went to, prior to his death, in not only the code itself, but also the return responses his wife was to make, including the French language, before the decoding was to come through. Great illusionist that he was, he left nothing undone to prevent this much-hoped-for final act from becoming an illusion.

As soon as Mrs. Houdini had made the correct response in French, Fletcher announced that ROSABELLE was the first word of the message, not the code, and that the remaining nine words of the code spelled a second word of the message. Then Fletcher, quoting Houdini word for word, explained the code and began to decipher it: "The second word in our code was ANSWER. *B* is the second letter of the alphabet, so ANSWER spells B."

Continuing in this intricate way, Fletcher, speaking for Houdini, deciphered the remaining word of the message. Then Fletcher quoted Houdini directly: "The message I want to send back to my wife is 'ROSABELLE BELIEVE.' " Fletcher then asked Mrs. Houdini if the message was correct, and she answered "Yes!" with great feeling.

The preceding pages are an objective report of the salient facts and circumstances surrounding the receipt by Mrs. Houdini of the pre-arranged message and her acceptance of it as genuine.

Editorial comment, partly my own and partly that of others who have delved deeply into this famous case, follows:

COMMENTS ON THE HOUDINI CASE

Some reviewers, antagonistic to the idea of spirit return and communication, have made much of the fact that the ten words which comprised the Houdini mind-reading code, and by means of which any letter of the alphabet could be

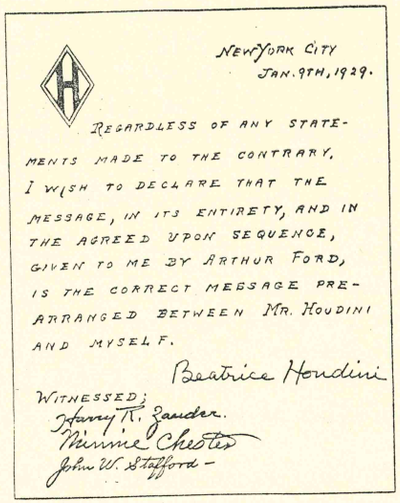
enciphered, were published in a book by Harold Kellock on HOUDINI: HIS LIFE STORY. What these reviewers did not emphasize was that Houdini never intended this ten word code to be considered as evidence, precisely for the reason that it was known.

Said Mrs. Houdini: "Even the stage hands wherever we appeared knew the words, but no one except Houdini and myself knew the cipher, or the key, to the code which we had arranged from these ten words, and its complete application." Furthermore, neither had the word ROSABELLE nor the word BELIEVE been printed anywhere nor appeared before in connection with the Houdini message. Even the medium Ford did not see the printed code until some three days after the message came through. Concerning this, Mr. Fast states:

> It will be observed that out of the ten words in the Kellock printed list, but four were selected in building up the secret code between the Houdinis; that these four words were used in repetition, one word appearing three times and another four times; and that a particular sequence was followed. Had one of these different words been out of sequence, the spelling of the word BELIEVE would either have been garbled entirely, or another word altogether might have resulted. Using the ten-word code list as a basis, many words and sentences could be built up out of the thousands of possible combinations, yet the one unique set of words studiously worked out by the Houdinis was brought through.

Houdini was correct in predicting that when Mrs. Houdini publicly acknowledged receipt of the correct message, all manner of attacks would be leveled against her. These ranged all the way from the ludicrous to the vicious. Even blackmail and bribery were brought into use.

While Houdini was a Jew, his wife Beatrice was a devout follower of a world-wide religion which specifically enjoins its communicants from having anything to do with spirit communications and the like. We can therefore imagine, although not prove, the tremendous pressure which this religious hierarchy brought to bear upon her and others to discredit this case. That this pressure was real and not



NEW YORK CITY
JAN. 9TH, 1929.

REGARDLESS OF ANY STATEMENTS MADE TO THE CONTRARY, I WISH TO DECLARE THAT THE MESSAGE, IN ITS ENTIRETY, AND IN THE AGREED UPON SEQUENCE, GIVEN TO ME BY ARTHUR FORD, IS THE CORRECT MESSAGE PREARRANGED BETWEEN MR. HOUDINI AND MYSELF.

Beatrice Houdini

WITNESSED:
Harry R. Zander.
Minnie Chester
John W. Stafford

Fac-simile of statement made by Mrs. Houdini the day after receipt of the message. Witnesses: Mr. H. R. Zander, Representative of United Press; Mrs. Minnie Chester, lifelong friend of Mrs. Houdini and Mr. John W. Stafford, Associate Editor of Scientific American.

imaginary can be inferred from her subsequent statements and actions. Thus she was induced to say that she had never seen Houdini's spirit form nor conversed with him in person. Quite so! Neither has anyone else, so far as the record goes. But this statement has been construed by some as an admission by her that she had never received the message. But the fact remains that she never denied, and on the contrary, often affirmed, having received the correct message. In an interview with her printed in the Brooklyn Daily Eagle several years later, we read: "The secret message we had agreed upon was finally transmitted to me by Arthur Ford."

Prior to the Ford sittings, Mrs. Houdini had offered a $10,000 reward to anyone who could bring the correct message through. When it became known in top spiritualistic circles that Arthour Ford was about to do so, it was felt that his acceptance of this reward might contaminate the proceedings with the taint of commercialism. It was suggested that he request Mrs. Houdini to withdraw the reward, which he did.

Obviously, the evidential value of this case rests on the

interdependent integrity of Arthur Ford, the medium, and Beatrice Houdini, the wife. Indeed this is neither unique nor surprising. Just about every report or statement of fact rests upon somebody's integrity. To hold that every statement of observed fact which happens to oppose one's own personal beliefs and preconceptions is either a misperception or a downright lie is the most poverty-stricken argument in the world.

Said Arthur Ford: "If asked to say on oath whether I know beyond the shadow of a doubt that I actually got the Houdini message, I could not do so except on the basis of Mrs. Houdini's statement, and you cannot do more." . . . "Frankly, I do not know whether I got the Houdini code message or not. Mrs. Houdini says I did, and the matter rests there."

Said Mrs. Houdini in an impassioned letter to Walter Winchell: "When anyone accuses me of giving the words that I and my husband labored so long to convince ourselves of the truth of communication, then I will fight and fight until the breath leaves my body." Said the eminent scientist, Dr. Alfred Russell Wallace, co-discoverer with Charles Darwin: the cardinal principle of Spiritualism is that everyone must find the truth for himself. It makes no claims to be received on hearsay evidence, but demands that it be not accepted without patient, honest and fearless inquiry."

* * *

Those wishing more details on the code and the circumstances surrounding this famous case, should read:

THE HOUDINI MESSAGES, by Francis R. Fast.

THE PSYCHIC OBSERVER, February, 1961. (The Lydia Emery Report.)

HOUDINI: HIS LIFE STORY, by Harold Kellock.

FATE MAGAZINE, April 1961. (Edmond P. Gibson's article on the code.)

HOUDINI AND CONAN DOYLE, by Ernst and Carrington.

* * *

Some twenty years ago, being then actively engaged in SPR, I wrote a single English sentence on a piece of paper; enclosed this paper in a sealed envelope; wrapped tinfoil around this envelope and sealed it in another envelope . . . all with sealing wax. This English sentence is known only to myself, has never been and will never be divulged to any living soul.

This envelope is now in the possession of the Rev. Ann Davies head of the B.O.T.A. organization. The first letter of the first word and the last letter of the last word is known to the custodian of this envelope . . . just that and no more. This is to prevent the envelope being opened until these two letters, in proper sequence, are given first.

If possible, I shall bring this sentence through after my physical death. Should I be able to do this, you will hear about it in some B.O.T.A. publication.

CHAPTER FOURTEEN

In connection with SPR in general and survival in particular, Camille Flammarion, noted French astronomer and SPR worker, tells us: "Reason, meditation may aid in the search for truth, but they do not suffice, have not sufficed, up to the present time, to discover truth. Positive observation is indispensible to insure conviction."

All SPR workers will agree with this statement, but not all occultists who largely rely on meditation and personal perception in their search for truth. "Parallel," the first word of our title, indicates what these chapters also affirm . . . namely that the revelation of the mystics and the observations of the scientists can reflect truth, near-truth or untruth as the case may be. You will recall the Law of Parity (Introduction) which was later disproved, and the case of the well-educated gentleman who mistook a directly perceived thought-form for a vision of God (Chapter No. 3). Infallibility cannot be ascribed to either path since both depend upon people and people are not infallible. However, it can be said that the higher the evolution, wisdom and competency of the individual, be he scientist or occultist, the less prone he is to error. Furthermore, that the scientific method and the rules of evidence carry conviction to many who otherwise would spend their lives in negation or doubt. Keeping this in mind, we shall study a more recent case in which memory-exploration and other evidental factors produced conviction of survival in the minds of those present.

A CONTROLLED DIRECT VOICE SITTING

A few years ago, a well known industrialist and financier, whom I had known for many years and whom I will call Mr. G., asked me to arrange a sitting for him and some friends with William Cartheuser. This was a "direct voice" sitting similar to the one previously cited (Chapter No. 5)

and was held in Mr. G.'s beautiful home located amidst the date and citrus groves of Southern California.

Mr. G. warned me that he was very skeptical about the whole affair and that it would take very positive evidence to convince him. His nation-wide fame as one of the shrewdest business operators in the country and my personal knowledge of his subtle methods, left me in no doubt as to what Bill Cartheuser would be up against. I warned Bill that Mr. G. both could and would go to the greatest lengths to satisfy himself of the genuiness of any phenomena that might be presented. Indeed, I was reluctant to sanction the sitting at all, since if even unconscious fraud should show up, Mr. G's reactions might be disastrous to all concerned. However, after several conversations with both parties, we went ahead with the sitting. Mr. G. never did tell me what precautions he took. The presumption of innocence until proven guilty, I knew, would be reversed in this case. We would all be suspect until proven innocent.

The sitting was held in the large main room of the house, which had a very high ceiling. Some ten of Mr. G's personal friends were present, none of whom I knew. I was told that some were from the motion picture industry, and I suspected that several were electronic technicians and engineers. I had the feeling that the room was an expertly contrived booby trap, but no evidence of this showed in any way. However, I knew that Mr. G. was both sympathetic and absolutely fair, and since I also had had much experience with Bill's psychic talents, I approached the sitting with confidence.

The room was blacked out and the usual prayers and singing proceeded. Shortly, the luminously banded trumpet floated upward and above the high ceiling rafters and the voice of White Bear was heard with its usual facetious and sometimes ribald remarks.

A wave of relief swept over me. We had been Mr. G's guests and had occupied the same room the night before, and during Bill's temporary absence in the bathroom, I had carefully gone through his clothes and handbag. Also, just before the sitting, I had searched him thoroughly despite his hurt feelings which were somewhat assuaged when I ex-

plained that as his friend, I had confidence in him, but that SPR in conducting survival sittings could not and did not deal in confidence, but in facts. Thus, as the trumpet floated overhead, I felt sure that Mr. G's observations, however they might be conducted, would confirm my own findings.

For some two hours, White Bear paid no attention whatever to Mr. G, but confined his observations and messages to the other sitters startling several of them with their accuracy. Then occurred a typical White Bearism, which was most embarrassing to us all. Present at the sitting was an elderly, balding and most unromantic gentleman with a very young and extremely pretty wife. Indeed, this girl could easily have held her own center-stage in any beauty show. The trumpet approached this couple and White Bear observed: "That's a very beautiful wife you have there, Mr. Blank." "Yes," agreed Mr. Blank, "she is." "And how very young she is!" continued White Bear. Correct again," agreed Mr. Blank. Then White Bear let him have both barrels: "What's an old buck like you doing robbing the cradle?"

This, obviously, was about the last thing Cartheuser, or any of us, wanted to have happen. White Bear was never tactful and often quite impolite to the sitters, and I always approached this angle of the Cartheuser sittings with misgivings. Mr. G, evidently realizing that the phenomena were genuine . . . which was what he wanted regardless of the sitters . . . jokingly passed the matter off and the sitting continued until 2 A.M.

White Bear finally addressed himself to Mr. G, saying that his (Mr. G's) mother was present and would speak to him directly. Thereafter, and for several hours, a woman's voice engaged Mr. G in a lengthy and entirely personal conversation. While this conversation on the surface appeared quite appropriate to the sitters, I shortly perceived that Mr. G. was conducting a most searching and detailed inquiry into his alleged mother's memory. This lasted for several hours and was extremely boring to the other sitters, but not to me, since I knew what was happening.

Finally, the sitting came to a close. During refreshments I took Mr. G aside and asked him the all important question: "Mr. G, only you can answer this question. Was that your mother to whom you were talking?" His answer was, "Yes, without any doubt!"

He then went on to tell me that virtually every word he had spoken was a test of one kind or another; that the voice had unfailingly answered correctly with a wealth of memory detail; and that the voice itself, with identifying speech characteristics, was that of his mother.

William Cartheuser was a sadly uneducated man, whom I knew intimately. All his life he had lived from hand to mouth, gleaning $20 here and there from his sittings. He had absolutely no research technique or facilities, nor would he have known how to index and handle them had he possessed them. He had had many run-ins with self-asserted "scientific" investigators, antagonistic to the spirit hypotheses, and anxious to expose him as a fraud. He was, therefore, very much afraid of such sittings and for many years relied upon me to protect him from them.

At times, when his powers were on the wane, he was not above augmenting them by questionable means, and I often chided him for this. But the phenomena he produced under my supervision and in sittings with people whom he had never seen before were evidental and convincing in every respect. His failures were sad and painful from his point of view, but not from that of an experienced SPR worker, who knows the problems connected with discarnate transmissions. His unprepossessing personality gained him few friends, nor were his family relations happy. He was a misfit from every social angle, who had to rely solely on his psychic powers for both friends and income. His career included both triumphs and disasters, as is the fate of so many professional mediums.

THE LA BREA SITTINGS

Let us depart for a few pages from memory-exploration as evidence of survival and discuss the more spectacular and objective phenomena associated with physical mediumship. Such phenomena are less frequently encountered in SPR than the more familiar subjective variety. Because of their complete departure from known physical laws, or-

thodox science, while giving some grudging acknowledgement to certain subjective phenomena, is quite unwilling to accept them as facts or events in nature. They nevertheless occur and eventually will have to be included in the general category of known and accepted physical events.

Nor can one entirely blame the materialistic scientists and engineers for their reluctance to accept such phenomena as genuine. They spend great amounts of time, study, work, material resources and money into, say, building a derrick or putting lifting power into rockets. Indeed, in the latter case, they have almost crippled our national economic resources in their fight against the pull of gravity. It must be quite bewildering and even objectionable to them to have somebody just around the corner levitate a table, or possibly a grand piano, without the use of either their fuels or apparatus. It is quite natural and understandable to have a "vested interest" in one's own experiences and that of the specialized group to which one belongs. Nevertheless, as scientist Camille Flammarion tells us: "Science must investigate psychic phenomena, as it does physical phenomena, without being halted by improbabilities." With this in mind, let us take a look at some improbabilities which nevertheless happened and will continue to happen.

In the late forties, I was informed that a small group in Hollywood had been sitting for some twenty years and were producing physical phenomena of the most astounding nature. This was a non-professional group headed by a mediumistic couple whom I will call Louis and Johnny. They were both non-communicative and exclusive and always refused outsiders permission to participate in their work.

These sittings were held in La Brea Village, a small Hollywood community of antiquated houses . . . shacks would better describe them . . . in which people of very moderate means resided in considerable discomfort. Johnny was a cutter in a local film studio and lived outside this tight little community. Louis lived alone and occupied one of the smaller and more antiquated one-room shacks in the village. He made a precarious living by reconditioning lamp shades and other parlor knick-knacks.

For over a year I sought to gain access to these weekly

sittings, but was rebuffed at every attempt. Finally my colleague, Mme. Manon Darlain, succeeded in persuading Louis and Johnny that I was a "right guy" and ought to be let in. She had been a member of the group for many years and the reports she gave me of what went on were quite unbelievable. Finally I was accepted strictly on probation and made my initial appearance with a bag of groceries in one hand and some liquid refreshments in the other.

Louis' residence, if it can be called that, was about the most poverty stricken place I have ever been in. Twenty dollars would have been a high price in any junk yard for its furnishings and equipment. A few broken-down chairs, a frayed rug, a decrepit table or two, an ancient vintage sewing machine . . . such were its contents. This one room had a ceiling skylight which at night when the sittings were held always let in a considerable amount of light from the city glow outside. With the exception of Mme. Darlain, an exceptionally intelligent lady, the sitters never more than three or four, were quite nondescript . . . mostly dwellers in the little village who had known each other for years.

Mme. Darlain had unthinkingly described me as a scientist, so I was received with considerable suspicion, which gradually changed to warm friendliness as the sittings progressed. The first sitting was an eye-opener for even a veteran SPR worker like myself. While I was acquainted from the record with the rougher and tumultous nature of some sittings, I had never heard of, let alone experienced, the veritable riot that I found myself in that first evening and thereafter.

The lights were turned off and the windows darkened, but plenty of light came in from the skylight, which enabled me to see all parts of the room quite plainly. Four of us seated ourselves at a rickety gate-leg table, with our hands spread out upon it. Johnny who had just had a tiff with Louis . . . they were always fighting . . . was seated across the room sulking. No more than a few moments elapsed before somebody . . . or so it seemed and sounded . . . swung a five pound sledge hammer down on the table next to my fingers. The noise this made could easily have been heard out in the street, and I nearly fell backward in

my haste to jerk my hands off the table. Then a gruff voice, apparently speaking from underneath what Louis used for a bed, burst out laughing and between guffaws said: "Scared you that time, didn't I you so-and-so!" Apparently I was not persona grata at that time with the controls.

Before proceeding with a description of these weird events, I want to emphasize that the usual hymns, prayers and semi-religious atmosphere of sittings was completely absent in this circle. The language from both sides of the veil was mostly unprintable and rough horseplay was the rule. I quickly took the cue and joined whole-heartedly in the riot. To have done otherwise would have quickly expelled me from the group.

The next thing that happened after I had replaced my hands on the table was a set of table gyrations of which I have never seen the like, before or since. The table jumped up and down all around the room, and we kept up with it only with extreme difficulty. Raucous laughter could be heard from several directions at once, which was intermingled with a stream of unprintable language from Louis, who was expostulating with the controls for their behavior. I suggested that we bear down on the table as hard as we could, to prevent its jumping around, but this seemed only to make matters worse. Finally, I told Louis to sit cross-legged on the table in the false hope that this would hold it down. It didn't! With one great heave, the table propelled Louis into the air and he went flying between Mme. Darlain and myself, landing in a heap on the floor some five feet away. I'm physically quite strong, but even had I been able to get my shoulders under the table, I could not have accomplished anything like that.

Louis picked himself up unhurt amidst a stream of expletives, and we went at it again. Next, the floor rug, a medium sized affair, flew up off the floor and draped itself over our heads. After disentangling ourselves, I turned on the lights, hoping this might quiet things down. It did, only the light plug was almost immediately pulled out of the socket and the racket started all over again. The bureau drawers were pulled out and their contents strewn on the floor. The bedding flew off the bed, and shortly we had to

discontinue the proceedings and dig ourselves out from amidst the debris. During all this, Johnny was sitting in plain sight quietly across the room, greatly enjoying our discomfiture.

Later in this sitting, and in most subsequent sittings, this extreme horseplay was discontinued. Evidently the controls wanted to give me a first class initiation into the circle and see if I could take it. I could, and thereafter we got along much better. Nothing in the way of subjective evidence or memory recall was attempted or allowed. These sittings were purely social gatherings . . . of sorts! . . . between the incarnate and discarnate members of the group. Rudolph Valentino, the old-time movie star, had been a close friend of Louis, and many lengthy conversations were had between them. Indeed these conversations could not have been distinguished from what might have been heard had Rudolph been in the flesh. The sittings could be summed up by the statement that a good time was had by all. Such feeble attempts as I made at first to get some information about the astral plane were cut short with some voice saying: "Cut out the high-brow stuff. We're here. You're there. So what?"

A CASE OF TRANSFIGURATION.

Only on one occasion was the proceeding varied. Some other force must have taken over, for every manifestation subsided for a while. Shortly I found myself drifting off into a very drowsy state. Louis was keeping up an harangue about something, and suddenly I began swearing at him and telling him to shut up. This was certainly not me speaking, although it appeared so. The language was far from my usual discourse! Nor did anybody present believe that I was speaking. Said Louis: "OK, Rudolph, I'll shut up. What are you trying to do?"

Silence reigned for a while and then Mme. Darlain spoke up in surprise and excitement. I was far out on the drowsy side. It seemed that my face had disappeared and in its place was that of Rudolph Valentino. The room was well lighted and everybody gathered around to look at me, or rather Rudolph. The face did not speak, nor, due to everybody's surprise, did anybody attempt to speak to it.

I, of course, could see nothing, but the face lasted for some ten to fifteen minutes, and all that was said were expressions of wonderment from the sitters. The face then faded and another face gradually appeared. It was that of a young woman, and it lasted for about the same length of time as had Rudolph's. During these transfigurations, which is the SPR term for this type of phenomena, I remained silent and in the same drowsy condition. Nobody recognized the second face, but all were profoundly impressed with what they had seen.

Shortly thereafter, Johnny and Louis had a serious quarrel and their long-time friendship broke up. Repeated attempts with Louis alone failed to produce any phenomena of note. Then La Brea Village was demolished to make way for a modern apartment. Louis disappeared, and thus ended these remarkable sittings.

A spontaneous psychic experience of mine occuring in my 22nd year may have some bearing on the appearance of the feminine and unrecognized face. I had been a boyhood friend of Crosby Shevlin, the son of an Oregon lumber magnate. In my third college year. Mr. Shevlin (senior) invited me to Oregon State to spend the summer timber cruising in the Northern woods with young Crosby . . . all expenses paid. I quickly accepted and the two of us spent the summer months running compass lines through the Shevlin timber holdings. We were out of camp and deep in the woods for weeks at a time, sleeping on the ground and depending mostly on our rifles for food. When we returned to Portland several months later, we were as husky and hardened young men as could be found anywhere.

The following Sunday evening, Mr. Shevlin, Crosby and myself were seated in the library reading. This room was panelled in mahogany, the panels being about twelve by eighteen inches. Reading the Sunday paper, I noticed that the illumination on the sheet I was reading was becoming brighter. Thinking it was some passing light outside, I did not look up. The light increased and finally became so bright that I glanced up at the opposite wall from which the light seemed to be coming. The mahogany panel had disappeared, and in this space was framed the profile of a

a young woman. No slide projector could have produced a clearer image. The pores of the face, the hair, every detail stood out as though a thousand candle-power were focused upon it. I gazed speechless at this strange vision for a few moments, then closed my eyes, looked down and then up again. The face and the light were gone.

I said nothing about this strange experience, which had caused me a very considerable shock, until the next day. Then I asked Mr. Shevlin if I could see him alone in his study, where I told him what I had seen. He said nothing for a few moments, then he told me that strange things often happened to people which could not be explained; that I was a young man soon to start out on life's competitive journey; and that his advice was for me to go about my studies and daily life as usual without seeking either a recurrance or explanation of what had happened. Then he told me that while he had not looked up from his book, he too had noticed the intense illumination. We dropped the matter at that point, and I shortly returned East and back to my Fall studies at Columbia.

Since I did not see the woman's face transfigured over my own at the sitting cited above, I have no way of knowing if it was the same one, and, if so, what relationship or Karmic tie, if any, exists between us. My one clue . . . a very slim one . . . is that I had a sister who died in babyhood before I was born. For some reason which goes way below any conscious explanation, I have always felt that a very close tie existed between us. Much later in life she communicated with me a few times via automatic writing, but never cleared up the mystery of the illumined face.

We shall return in the following chapter to the exploration of memory as a means of obtaining evidence for survival. Later, we shall continue our discussion of transfiguration.

CHAPTER FIFTEEN

CROSS-CORRESPONDENCES

In the opinion of many SPR people, the technique of the so-called cross-correspondences offers the best available evidence for survival. Unfortunately, this technique is an extremely complicated and long drawn-out affair. Its obscurity to the lay mind stems not only from its own inherent complexity, but also, in my opinion, to the extremely academic and ponderous handling of it and writing about it, which we encounter in the accredited literature on the subject.

This is not to belittle the able minds and dedicated scholars who have devoted so many years to their experiments and subsequent studies of their results. Rather it is more of a plaintive wail from a non-classical scholar like myself . . . and I'm sure I speak for most people . . . who finds himself compelled to unravel interminable layers of Elizabethan classical erudition to get at facts which seemingly might have been protected with less formidable armour. This chapter will attempt to exhibit the end results of these lengthy investigations without losing the reader in the labyrinthian mazes of academic complexity. It is to be regretted that a subject so fraught with meaning and evidence should have been placed so far beyond the interest-range of the average reader. In point of comparable volume, not much work has been done in the field of cross-correspondences, but what has been done offers, in my opinion, the best scientific evidence for survival.

DEFINITION-DESCRIPTION-EXAMPLE

Mr. Webster tells us that a cross-correspondence is an "agreement or coherence of messages received by two (or more) spiritualist mediums, as if fragments from the same (discarnate) control."

The following example of cross-correspondence will fully explain the meaning of the above dictionary definition. It was given me in a personal letter by a highly placed English scientist whose name I am not at liberty to mention. While I fully believe it happened exactly as related, I cite it here only as an undocumented example of a cross-correspondence.

My friend was well acquainted with a well-known English composer who had passed over the Great Divide. During his lifetime, this composer had been greatly interested in SPR and promised my friend that should he (the composer) die first, and were he able to do so, he would supply my friend with concrete evidence of his survival.

Some months after his death, my friend received a communication from an automatist (one who does automatic writing.) It consisted of several bars of music in the trebel clef (𝄞). The automatist explained that she had received this music during a sitting from a control who had requested her to send it on to my friend. The control did not give his name or any further explanation. About a year later, a similar communication was received by my friend from another automatist in another country. Only this time, it was the same number of bars of music in the bass clef (𝄢). and when compared to the treble clef music previously received, was found to be the bass section belonging to the treble section.

At this point, my friend called on the composer's widow and,after telling her what had happened, requested her to compare these bars of music to any of the music composed by her husband during his lifetime. This took her quite some time and the results were entirely negative.

This was very disappointing to them both. Then she remembered an old trunk in which her husband had placed some fragmentary musical ideas which all composers get at times, and which he had written down for possible future use. Together they went through these sheets of manuscript music and found the original piece of music which my friend had received from the two automatists, neither of whom knew the other.

My friend explained in his letter that he had known nothing about what the composer proposed to do to prove

his survival of physical death. Obviously, the automatists knew nothing about it . . . not even who the communicator was. They didn't even know my friend, nor each other.

Any form of telepathy must be ruled out in this case. The music was in the mind of the dead composer, and in his alone. His wife knew nothing of the proposed experiment, nor that any experiment was proposed. If the Rule of the Parsimony of Explanation has any meaning, we must conclude that this dead man exhibited both memory and purpose, and these are attributes of consciousness . . . of a posthumous consciousness which we can associate only with the composer.

I regret having to give this perfect example of a cross-correspondence without full documentation, but under the circumstances this is impossible. Thus it must be accepted or rejected at its unsubstantiated face value, and I cite it only as an example of the subject under discussion. Note that it fulfills the definition accepted by the Society for Physical Research (English) which states that cross-correspondences occur when the scripts, or controlled trance utterances, of two or more automatic writers, writing or speaking independently, contain references to the same topic, or phrases which are meaningless when taken separately, but are found to be complementary, or meaningful, when put together.

To avoid confusion, it is most important that you understand the seeming obscurity and circumlocution contained in certain cross correspondences. It is as though the discarnate communicators deliberately introduced interpretation difficulties so that meanings, when finally seen by incarnate scholars, would point very directly and conclusively to the originating discarnate consciousness. In 1908, Miss Alice Johnson discussed the theory of cross-correspondences very fully, (Proc. Vol. XXI, June). Said she:

> "The characteristic of these cases . . . is that we do not get in the writing of one automatist anything like a mechanical verbatim reproduction of phrases in the other (the script of another automatist); we do not even get the same idea expressed in different ways, as well might result from telepathy between them. What we get is a fragmentary utterance in one script, which seems to have no particular point or meaning and an-

other fragmentary utterance in the other of an equally pointless character. But when we put them together, we see that they supplement one another, and that there is apparently one coherent idea underlying both, but only partially expressed in each . . .

"Granted the possibility of communication, it may be supposed that within the last few years (these experiments were performed in the first two decades of this century) a certain group of persons (discarnate) have been trying to communicate with us . . . persons who are sufficiently well instructed to know all the objections that reasonable skeptics have urged against the previous evidence, and sufficiently intelligent to realize to the full all the force of these objections. It may be supposed that these persons (discarnate) have invented a new plan of cross-correspondences to meet the skeptics' objections . . .

"We have reason to believe that the idea of making a statement in one script complementary of a statement in another had not occurred to Mr. Myers in his lifetime, for there is no reference to it in any of his writings . . . Neither did those who have been investigating automatic script since his death invent this plan, if plan it be. It was not the automatists who detected it, but a student of the scripts. It has every appearance of being an element imported from outside. It suggests an independent invention, an active intelligence constantly at work in the present, not a mere echo or remnant of individualities of the past . . .

"Assuming that the controls are actually trying to communicate some definite idea by means of two different automatists, whom at the same time they were trying to prevent from communicating telepathically with one another, what the controls have to do is to express the factors of the idea in so veiled a form that each writer (automatist) indites her own share without understanding it. Yet the expression must be so definite that when once the clue is found, no room for doubt is left as to the proper interpretation . . .

"It will be seen that the idea must be prevented from

reaching the subliminal consciousness of the automatists; yet we cannot be certain in any case that it has been so prevented, as we can only interrogate their supraliminal consciousness. It is conceivable, however, that the controls are more capable than living persons of manipulating their own telepathic faculties. Just as we can say in ordinary conversation what we like and abstain from saying what we wish not to say; so it is possible that the controls can convey certain things to the automatists, stopping short at whatever point they choose, and thus excluding subliminal comprehension of the underlying idea."

PERSONALITIES IN THE ENGLISH CROSS-CORRESPONDENCES

Frederick W. H. Meyers (1843-1901), past President of the English Society and one of the best known and distinguished of our SPR people, was the leading spirit (posthumously) of the group of communicators who brought through the cross-correspondences studied by the Society's experts. During his lifetime, he worked indefatigably in SPR, and the cross correspondences have proved to many that he has continued to do so after his death. His interest in SPR was well expressed during his lifetime. Said he: "If all attempts to verify scientifically the intervention of another world should definitely be proved futile, this would be a terrible blow, a mortal blow, to all our hopes of another life, as well as of traditional religion . . . it would thenceforth be very difficult for men to be persuaded, in our age of clear thinking, that what is now found to be illusion and trickery was in the past thought to be truth and revelation."

In Mrs. Holland's script of January 12, 1904, Myers, purporting to communicate, expresses his continuing emotional urge to prove survival to the world. We read:

"If it were possible for the soul to die back into earth life again, I should die from sheer yearning to reach you and tell you that all that we imagined is not half wonderful enough for the truth." (Proc. S.P.R., Vol. XXI, p. 233)

(Through Mrs. Piper) "I am trying with all the forces

. . . together to prove that I am Myers." (Proc. S.P.R. Vol. XXII, p. 105)

(Again through Mrs. Holland) "Oh, I am feeble with eagerness—how can I best be identified." (Proc. S.P.R., Vol. XXI. p. 234)

In the Society's official reports of the cross-correspondences, we have the picture of a discarnate group of formerly distinguished SPR people carrying forward their erstwhile work in proving survival. Myers headed this group, which also included Edmund Gurney, (1847-1888), honorary Secretary of the Society, who had many writings on SPR to his credit. Also included was Henry Sidgwick, Cambridge professor and the first President of the Society, of whom it was said that he had "the most incorrigibly and exasperatingly critical and skeptical mind in England." Several formerly distinguished friends of this group, also discarnate, participated at various times in the work.

On the incarnate side there were two groups, the automatists and the investigators. The automatists were:

Mrs. Leonore E. Piper, of Boston, who has been described as the foremost trance medium in the history of SPR. It was largely her mediumship which convinced Sir Oliver Lodge, Dr. Richard Hodgson, and Professor James Hyslop of survival. Dr. Hodgson, the most skeptical of investigators, worked almost continuously with Mrs. Piper for over fifteen years before becoming convinced of the genuineness of her phenomena.

Mrs. Holland (Pseudonym). An automatist who worked for many years with the Society's investigators.

Mrs. A. W. Verrall, Lecturer in classics at Newnham College. She wrote many papers for the Proceedings, was elected to the Council in 1901, developed psychic powers herself. In automatic writings, she obtained in 1901 the first results after the death of Myers and produced afterwards hundreds of scripts which often contained matters of supernormal interest. In 1906, she published in the Proceedings an analysis of her scripts. This paper formed the starting point of a serious and lengthy study in cross correspondence. Sir Oliver Lodge, in THE SURVIVAL OF MAN, says of her: ". . . one of the sanest and acutest of our own investigators, for-

tunately endowed with some power herself, some power of acting as translator and interpreter between the psychical and physical worlds."

Of the cross-correspondence she wrote: ". . . the communicator of the Piper and of my own scripts presents a constant personality dramatically resembling that of the person he claims to be (Myers). I entirely acquiesce in this judgment."

There were several other automatists who contributed scripts of supernormal interest to these experiments. They were a *Mrs. Willett, Mrs. Forbes* (pseudonym), and *Miss Helen Verrall,* daughter of Mrs. Verrall.

The second group on the incarnate side were the investigators, all distinguished SPR people connected with the Society, and all classical scholars. They were:

Mr. J G. Piddington, Rt. Hon. Gerald Wm. Balfour, Sir Oliver Lodge, noted physicist, *Mrs. Sidgewick,* and *Miss Alice Johnson,* Secretary of the Society. Mrs. Verrall filled the dual role of automatist and investigator.

H. F. Saltmarsh, who made a comprehensive compilation of these correspondences, and to whom I am largely indebted for the factual data, tells us that "most of these (investigators) were well versed in the classics and were thus able to appreciate the many classical allusions and literary puzzles based on classical authors which abound in the scripts." The deceased Fred Myers was a distinguished writer and scholar of the classics.

As the automatists received the scripts, they were given to the investigators, for it was their task to fit the scripts together. Thus we read in a Verrall script; "Record the bits and when fitted, they will make the whole . . . I (purportedly Myers) will give the words between you. Neither alone can read but together they will give the clue . . ."

TELEPATHY FACTORS DISCUSSED

The reader must remember that telepathy between both conscious (supraliminal) minds and subconscious (subliminal) minds has been proven many times in SPR. Myers was well aware of this, as were the incarnate people connected with the experiment. Thus, every possible precaution, admittedly not 100 percent perfect, was taken by all concerned to avoid any form of telepathy between the automatists. Thus, with the exception of Mrs. Verrall, they were kept largely in ignorance of what was going on and how the experiment was progressing. For such details and certain other subsidiary matters, space requires that the reader be referred to the comprehensive book referred to at the end of this study. In the matter of telepathic exchanges of information between the automatists, Saltmarsh states that as the complexity of the cross-correspondence progressed, the possibility of a telepathic interchange became less and less tenable.

One of the first significant occurences in a script through Mrs. Holland, purportedly coming from Myers, was a long description of Mrs. Verrall's husband, Dr. Verrall, which turned out to be accurate. Mrs. Holland did not know the Verralls, much less their address, 5 Selwyn Gardens, Cambridge. But Myers supplied it and requested that the script be sent to Mrs. Verrall, which was done. Mrs. Holland had never been in Cambridge, had never heard of Selwyn Gardens, and knew the name Verrall only as it occurred in Myer's book HUMAN PERSONALITY.

A few weeks previously, Mrs. Holland had received from the Myers control a detailed description of a room which she was unable to recognize. Some two years later, Mrs. Verrall, upon reading the script, recognized the room as her dining-room. Mrs. Holland also received similarly a complete description of Mrs. Verrall. She also received considerably more information concerning the Verralls, all of which turned out to be correct.

THE CROSS-CORRESPONDENCES (ENGLISH)

With these relationships established, Myers evidently felt that he might put over a cross-correspondence. In January 28, 1902, Dr. Hodgson was in Boston conducting a sitting with Mrs. Piper. He suggested to the control (Myers) that he (Myers) should attempt to appear to Miss Verrall in England holding a spear in his hand. "Why a *sphere*?" asked the control, misunderstanding the word. "Not a sphere, a *spear*" corrected Dr. Hodgson.

The scene now shifts to England three days later, on Jan-

uary 31, 1902. At this time Mrs. Verrall wrote automatically: "Panopticon," then in Greek characters, "Sphairas atitallei syndegma mysticon ti ouk edidos." Then in Latin: "Volatile ferrum—pro telo impingit." This means something like "universal seeing of a sphere fosters the mystic joint reception." "Volatile ferrum" is equivalent to *flying iron* and is used in Virgil for the word *spear*. "Pro telo" is equivalent to *weapon*. "Impingit" means *will hit*.

A few days later, on February 4, at a Piper sitting in Boston, the Myers control claimed to have been successful, but he spelled the word *sphear*. Thus the misunderstanding persisted to some extent. The cross-correspondence consists in these widely separated and non-communicating automatists dealing with the same words and meanings from the same control. Only three days after the Piper sitting in Boston, Mrs. Verrall got in her script both the Greek word for *sphere* and the Latin phrase meaning *spear*. The control's claim to have been successful in appearing to Miss Verrall was false. If the reader remembers Rabbi David's discourse in Chapter 10 he will understand how the control could easily have been mistaken in what he thought he had accomplished.

This cross-correspondence will give the reader a taste of the classical erudition, circumlocution and general befuddlement in which the discarnate controls deliberately enshrouded their cross-correspondences. They addressed their work to their peers in classical education and scholarship, thus leaving the interested public very much in the rear. And they made the whole series as difficult and confusing as they could so as the better to point to their continuing survival, knowing very well that their astute and brilliant incarnate friends would be able to unravel their puzzles.

However, all the obscurantism cannot be laid at the door of the discarnates. In a Holland Script (Proc. Vol. XXI, p. 230) purportedly from Myers, we read: "The nearest simile I can find to express the difficulties of sending a message, is that I appear to be standing behind a sheet of frosted glass which blurs sight and deadens sound—dictating feebly to a reluctant and somewhat obtuse secretary." Controls often express similar laments. Both the discarnates Gurney and

Myers scolded the automatists most unmercifully. Saltmarsh suggests "that the communicators are limited by the normal contents of the minds of the automatists; thus, while Greek and Latin quotations are freely given through Mrs. and Miss Verrall, who are thoroughly conversant with those languages, it is very rare to find them with Mrs. Holland and Mrs. Willett who normally know very little of the classics . . . We may think of the communicator as surveying the contents of the mind of the automatist and picking out such things as will best suit his purpose . . . But, again, this is not always the case, as when Myers comes through Mrs. Holland with "the eidolon is not the spirit, only the simulacrum." Such language cannot normally be attributed to Mrs. Holland.

A simpler case of cross-correspondence follows:

On Feb. 11, 1907, Mrs. Verrall's script has a drawing of three convergent arrows.

On Feb. 12, through Mrs. Piper, control Hodgson says that he has given "Arrow" to Mrs. Verrall, and on Feb. 17, Miss Verrall (the daughter) draws an arrow followed by the words "many together."

Investigator Piddington receives these scripts and is reminded through control Hodgson via Mrs. Piper to watch for *arrow*. On Feb. 25, control Hodgson through automatist Mrs. Piper asks investigator Piddington "Got arrow yet?" Piddington replies that while Mrs. Verrall has drawn an arrow, she has not as yet written the word. Control Hodgson says he will keep on trying to make her do so.

On March 18, Mrs. Verrall's script has a drawing of a bow and arrow, an arrow, and a target. On June 4th, Mrs. Verrall learns for the first time that *arrow* is the subject of a cross-correspondence.

Several other of these simple cross-correspondences are cited in the Proceedings. However the classical embroidery with which they were given to the automatists is sufficiently complicated to make the telepathy explanation less and less tenable. Remember that even at the turn of the Century, when these cross-correspondences began, telepathy, both subconscious and conscious, was fully accepted by the Society. Survival, however, stood well below the acceptance level of tele-

pathy. It was recognized then, as now, that memory exploration was the major factor in survival proof.

In supposedly discarnate communications, as in the cases at bar, it was consequently recognized that telepathy between the automatists might masquerade, however innocently, as the memory of the deceased communicator. Myers, who presumably invented the method of cross-correspondence after his physical death, was fully aware of this disturbing possibility. Therefore, from the discarnate side, everything possible was done to confuse and distract the conscious minds of the automatists, so that the words, drawings and general purport of the communications would be meaningless to them and therefore not evoke any telepathic communication between them. The better this could be done, the greater would be the presumption of survival. Hence the great obscurantism and complexity of the communications. Those who have plowed through the original scripts and their interpretation will realize to what extraordinary and even fantastic lengths the discarnates went to avoid the telepathic explanation, and the careful measures taken by the incarnate investigators to assist them in this effort.

Thus, in most of the cross-correspondences, and particularly in the more complex ones, the telepathic explanation so violates the Rule of the Parsimony of Explanation, and presents so many assumptions more difficult of acceptance than survival, that the continuing consciousness and SPR work of the discarnates becomes all but inescapable. To further nail the fact of survival down, control Myers upon several occasions transmitted a direct clue in one of the scripts which called the investigators' attention to cross-correspondences in the scripts of other automatists and also gave the clue needed to unravel them and make them meaningful.

Many religionists, metaphysicians, mystics and others almost automatically accept survival as a natural consequence of life itself. They need and ask for no proof. But while many accept survival, a great number refuse to accept the possibility of communication between the living and the dead, except in the case of Saviors and a few scriptural mystics and prophets. Most SPR survival research depends, as do the cases under discussion here, upon communication

between the two aspects of life. Hence, to prove one is also to prove the other. This goes down very hard with certain religious hierarchies, because it counters their doctrinal dogmas. Life's path, along which science moves, is strewn with many obstacles, and not the least of these are religious dogmas and prejudices which run counter in many instances to any evidence science can produce. No, the earth is not flat, nor is it the center of the universe. Nor should anesthesia be prohibited in alleviating childbirth because of the original sin of conception. Fact always supplants fancy in the long run. So it will be with survival and communication.

The Society lists several cases of cross-correspondences as extremely complex. Indeed, they are so complex and classically allusive that it took daily readings and study over a period of several months before I . . a non-classical scholar . . . could grasp their meanings and appreciate their extremely evidential nature. Indeed the classical scholars among the investigators required several years of research before they themselves could interpret the scripts properly and fathom out the intricate cross-correspondences. Whatever aspect time may present to the dwellers across the threshold, it must have taken the discarnate controls plenty of their own time and great ingenuity to devise and communicate their extremely puzzling scripts, which certainly could have presented no meaning to the several automatists who received them.

The telepathic explanation in these cases . . . which include the *Statius* and *Ear of Dionysius* cases . . . has to be stretched beyond the breaking point to explain them. Discarnate invention and communication becomes the only rational explanation. I shall not attempt to summarize any of these cases in these pages. Die-hard skeptics, who nevertheless feel that there should be some end to physical life other than total extinction, should allocate sufficient of their own time and effort in which to study and examine the scripts themselves. (See documentation below.)

S. F. Saltmarsh, who made a comprehensive study of all these cases, has some interesting things to say about them. I shall skip-jump through his writings with paraphrase and

direct quote. In connection with the possibility of collusion and fraud by the automatists, he has this to say:

> "The suggestion that the puzzles were devised and the communications inspired by the subliminal mind of someone living involves the ascription of intent to deceive. (In such case) we must assume that this campaign of deception was carried on consistently over a period exceeding twenty years, during which the personnnel of the group of automatists changed from time to time as fresh recruits came in or members dropped out. Several of the recruits were unknown to the members of the group before joining it, and in some cases they never became personally acquainted. Yet the plan of cross-correspondences was consistently carried on . . .
>
> "Even more significant, perhaps, than the fact that changes in the group of automatists produced so little change in the character of the communications, is the striking change which followed the death of Dr. Verrall. He had in his lifetime taken no very active part in the business. He was interested and gave advice, but was neither an automatist nor an investigator.
>
> "But immediately after his death, we have two important cases (Statius and Ear of Dionysis) wherein he purports to appear as communicator; and in these cases there is exhibited a manifest difference in the style which differentiates them sharply from those which purport to come from the Myers group. On the other hand, the death in 1916 of Mrs. Verrall, one of the principal automatists, made very little difference in the character of the communications."

Saltmarsh further points out that the associations of ideas in the Myers communications were adjudged, by those who knew him intimately in life, to be typical of him. Intimate friends made the same judgment of the scripts purportedly coming from Dr. Verrall, i.e., they were typical of his idea association and mode of expression. The same can be said of the communications from Professor Butcher, one of the discarnate communicators.

In the case of Dr. Verrall, the Rev. M. A. Bayfield, an intimate friend of the deceased communicator, writes. (Proc.

Vol. XXVII, p. 244) "The additional reasons for assigning to Dr. Verrall the scripts which we are examining can, I fear, be fully appreciated only by those who knew him somewhat intimately, for they consist in the exhibition in the scripts of two traits of his personality which, highly characteristic though they are, would not be likely to come under the notice of an ordinary acquaintance, or be known by hearsay to a stranger."

Concerning the scripts, Dr. Bayfield writes: "All this is Verrall's manner to the life in animated conversation . . . the high-pitched emphasis is his, and I could hear the very tones in which he would have spoken each sentence. To me it is incredible that even the cleverest deceiver could achieve such an unexampled triumph in deceptive impersonation as this would be if the actor is not Verrall himself." Coming from Dr. Verrall's "oldest and dearest" friend, this corroborative evidence should carry considerable weight.

SPR people and amateurs alike must form their judgment as to the identity, spurious or genuine, of the communicating entity, whether the evidence is in the form of automatic script, trance or direct voice. In many cases the flavor of the personality, as I call it, cames through most convincingly. But often this flavor, however evidential it may be on one day, is not so convincing on another. Bearing many resemblances to the person we knew, it nevertheless seems not quite authentic.

In Chapter 10, the control Rabbi David gave us a most enlightening discourse on the reasons for these seeming discrepancies. Concerning the occasional discrepancies observed in the Myers personality, which Sir Oliver Lodge particularly noted, Saltmarsh has this to say:

> "We derive our conception of the communicating personality solely from the internal evidence of the scripts. It is as though we were forming an estimate of the character of someone, of whom we have no other knowledge, by reading letters which he had written. Now, if these letters had been the joint production of two people . . . say that they had been written by a secretary, not from dictation, but from notes supplied, they would exhibit a compound or mixture of character-

istics. The scripts (cross correspondences) may be looked upon as being of this nature. The communicator inspires them in some way, but the automatist acts as secretary rather than a mere amanuensis, and thus contributes a considerable share of the internal characteristics."

MYERS AND SALTMARSH DISCUSS THE CONCEPT OF THE EGO

We are accustomed to regard ourselves as entirely discreet and walled off personalities, i.e., the "I" which is me does not overlap or contain any part of the "I" which is you. Concerning this innate conviction of our personal separateness from all other individuals, Myers, in his monumental work HUMAN PERSONALITY, page 13, tells us: ". . . the dicta of consciousness (what consciousness seems to tell us) have already been shown to need correction in so many ways which the ordinary observer could never have anticipated we have surely no right to trust consciousness, so to say, a step further than we can feel it,—to hold that anything whatever—even a separate consciousness in our own organism—can be proved *not* to exist by the mere fact that we, as we know ourselves, are not aware of it."

This academically ponderous statement may confuse the reader as it did me. Several readings reveal, however, that Myers is telling us not to be too sure that the consciousness which is so familiar to us is the only one which we possess, a teaching which can be found in all branches of the Ageless Wisdom and which is constantly reiterated in the B.O.T.A. curriculum. Saltmarsh puts it in another way:

". . . the evidence establishes the probability that there is some sort of survival of personality, while leaving undefined the exact nature of that personality and the conditions in which it exists . . .

"Though it may be that the "me" which I have recognized as myself in this life may cease to exist after physical death, there may be a larger "me" which survives.

"To some this may appear an unsatisfactory conclusion and extinction of that which they have been accustomed to regard as being their total and only self. (This may be) an unwelcome thought, but it must be remembered that if that self no longer exists, it can no longer suffer any pain or disappointment; while if there be a larger self which survives, that survival may be far more satisfying to it than would be any continuance of the partial manifestation which played its fleeting part in life."

AMERICAN CROSS-CORRESPONDENCES

Returning now to cases of cross-correspondence, several more occurred in America in the late twenties, some ten years after the termination of the English series. These were connected with the Margery (Mrs. Crandon) sittings in Boston. Much controversy arose over these sittings fanned in large measure by Houdini's bitter, and many believe unfounded, attacks on their integrity. My late friend and colleague, Dr. Hereward Carrington, with whom I was associated for some 25 years until his death, attended these sittings. He was convinced of the genuineness of this mediumship in most of its aspects, and he was always a hard man to convince of anything. This I well know from the many arguments, mostly on procedural and technical matters, which we were always having. Regardless as to who was right or wrong, both of us were sincerely dedicated to the task of uncovering the unvarnished facts of SPR. His statements to me support the published record of the following Margery cross-correspondence. The nature of the case, which involved the participation of several distinguished people, all at considerable distances from each other, preclude the possibility of any Houdini-type illusions.

Under instructions from Walter, the control, a cardboard box was brought to the seance room. In it was placed a calendar from which sheets could be torn off. Also some slips of paper with some symbols and numerals on them. The box, after inspection by the investigators, was then sealed and given to a sitter with instructions not to open it until told to do so.

Margery then passed into a light trance and wrote automatically: "11 X 2—to kick a dead." This made no sense, of course, which is an essential feature of cross-correspondences. The box was opened. The calendar sheets had been torn off down to the date of the 11th. Next was an X from the enclosed symbols, and lastly another torn-off sheet which bore the numeral 2. Thus the internal arrangements of the box were in complete agreement with what Margery had written.

So far one might conclude that a skilled Houdini might have pulled off such a stunt, but much more was in progress which involved the integrity of several distinguished persons in distant places. Two other seances were then being held. In New York, Judge Cannon was in charge of a Valientine sitting, and Dr. Hardwicke was holding a sitting in Niagara Falls.

Immediately after Margery had finished her automatic writing Judge Cannon was called up in New York. He reported that control Walter had just come through medium Valientine with the following: "2—no one stops." The following morning a telegram was received from Dr. Hardwicke in Niagara Falls. Walter had come through to his circle with: "2 horse."

When these fragments were put together, it was seen that the cross-correspondence which Walter had worked out was "11 X 2 = 22. No one stops to kick a dead horse." Together with another Walter cross-correspondence, all in Chinese and similarly distributed in different and widely separated circles, one wonders what more a discarnate entity could do to prove his conscious and intelligent existence.

CONCLUSIVE EVIDENCE SOMETIMES NOT ENOUGH FOR ACCEPTANCE

In connection with this mediumship, I quote (slightly altered) from a report penned some 30 years ago by a distinguished and exceptionally well informed colleague: These events, among which are (the events are described) "furnish conclusive proof of survival." Recently (1962) I was greatly surprised to find this same gentleman leaning over backward to explain his voluminous SPR observations on a purely

materialistic basis, i.e., one not requiring any acceptance of survival and discarnate communication.

Philosophizing further on this situation, still another old friend reads everything she can find on the subject of survival, freely admits all the well established SPR evidence, and has avidly listened to me down through the years expound the evidence and philosophy contained in these pages, and much more besides. She has even had many mystical and psychical experiences on her own account. But she cannot emotionally accept survival regardless of what her intellect tells her. I have suggested repeatedly to her to write down item by item just what kind of evidence she would accept and emotionally assimilate if she were personally to receive it. She has finally admitted that she cannot do this.

Most people lead what appears to them as hard and difficult lives. Judging by the high suicide rate, total extinction at physical death appears as a happy escape to many. More of the same is repugnant. Perhaps this is what troubles some people. Thus the problem of acceptance of survival and other psychic evidence certainly is not, in many cases, an intellectual one. Other aspects of this situation will be discussed in a later Chapter.

This ends our discussion of the cross-correspondences. It is with regret that obvious limitations prevent the citing of several more interesting cases, particularly the international cross-correspondences originating in the famed Millisimo Castle sittings in Italy. Unfortunately, cross-correspondences are not nearly as spectacular as other types of psychic phenomena. Hauntings, veridical messages and the like are front page copy compared to the academic investigations here reported. Yet, to the serious minded skeptic or fence-sitter concerned with human survival, they offer the best evidence available at this time.

* * *

SUGGESTED READING

EVIDENCE OF PERSONAL SURVIVAL FROM CROSS-CORRESPONDENCES.
By H. F. Saltmarsh. London, 1938. G. Bell & Sons.

PERSONAL IDENTITY AND SURVIVAL.

By C. D. Broad. Published by the English Society. (A comprehensive treatise on personal identity.)

THE HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY, in Christendom.

By A. D. White, Dover Publications, New York (2 Vols.)

(A monumental documentation and account of this subject.)

CHAPTER SIXTEEN

The subject of human survival of physical death is of great intellectual and emotional importance to many people unable to accept the matter on faith alone. Much has already been said about it in these pages, but in addition thereto, I shall cite a number of very well authenticated cases where a supernormal communication of one kind or another evidences strong emotion and purpose by a discarnate personality seemingly under a great urge to communicate with those still living. These cases are taken from the Proceedings and Journal of the English Society for Psychical Research. The Society tells us: "Few people realize the meticulous care which the Society's investigators have always taken to test the good faith and the accuracy of those whose experiences have appeared in the Proceedings and Journal, as also the good faith and accuracy of those who contribute corroborative evidence." For the sake of brevity, all embroidery will be omitted and the facts alone exhibited and discussed.

THE MACKENZIE CASE

Our first case (Proc. Vol. III, p. 95) is that of the owner of a "mechanical business" in Glasgow. He had rescued a young man named Robert Mackenzie from the gutter and starvation and put him to work in the shop. This kind act seemingly won him the undying gratitude, devotion and respect of the lad.

Some time after the inclusion of Robert on the company's payroll, the employees gave a ball, and Robert, who was a quiet and retiring young man, requested permission to serve at the buffet table, which was granted. The ball was held on a Monday afternoon in Glasgow. During the festivities, Robert was seen to fall down and writhe in great agony. He shortly died and his death was attributed to

suicide by the foreman who promptly wrote and posted a report of the occurence to the owner, who was then in London.

Before arising for breakfast at 8 A.M. on the following day, Tuesday, the owner, who obviously had not yet heard anything of the supposed suicide in Glasgow, dreamed that he was seated at his desk engaged in a business conference with an associate. During the conference, Robert Mackenzie entered and approached his desk, and the dreamer promptly reprimanded him for the intrusion. "But I must speak to you now," Robert replied. Upon being granted permission to speak, Robert said: "I wish to tell you, sir, that I am accused of doing a thing I did not do, and I ask your forgiveness because I am innocent."

Robert's employer replied in the dream that he could not very well forgive Robert for something which he knew nothing about. Whereupon Robert replied in the Scottish dialect: "Ye'll sune ken."

The dreamer then awakened, but the dream, if dream it was made a profound and enduring impression on him, particularly the yellowish, livid and sweat-studded face of the young man. In a few hours, the Glasgow mail arrived with the foreman's report of the supposed suicide. With the impression of the dream still strong upon him, the employer consulted Walsh's DOMESTIC MEDICINE and under the symptoms of sulphuric poisoning read: ". . . the skin covered with a cold sweat; countenance livid and expressive of dreadful suffering. Aqua fortis which is what Robert had drunk) produces the same effect as sulphuric acid, the only difference being that the external stains, if any, are yellow instead of brown."

The employer regarded this occurrence as being "very affecting and solemn," and completely exonerated the dead Robert from the charge of suicide, concluding that all he had done was to mistake a bottle of aqua fortis, used commercially in the shop, for a bottle of whiskey from which he liked to take a swig at times.

The comments on this case were to the effect that the dead Robert, realizing that he would be wrongly accused of suicide and urgently desiring his beloved employer to know

the truth, contrived by means which we cannot at this time fathom, to reach his master with the facts.

A SON AND BROTHER WARNS!

The next case is from Proc. Vol. XI, p. 484. It concerns a widow and her 16 year old daughter who occupied a room in a boarding house in Des Moines, Iowa. The mother had incurred the enmity of a fellow boarder. He had not paid his rent and the mother, a reporter, had advised the landlady of the legal proceedings needed to get him out. She followed the advice and the man was evicted.

A few nights later, both mother and daughter awoke around midnight and saw the transparent figure of their dead son and brother standing at the head of their bed. The figure spoke, warning them to leave the place immediately, and then disappeared.

Much disturbed, the mother found another lodging place and they both moved there. Some time later, she returned to their former boarding house to pick up a few belongings left behind. The landlady informed her that her former room had been rented to another lady; that in the middle of the night this lady had been awakened by an intruder who had climbed in through a window; that she had ordered him out; and that on leaving he had said; "I don't want anything of *you!*"

Upon his eviction this ruffian had said to the landlady; "You were never smart enough to get me out of my room. It was that black devil downstairs," meaning the widow.

Comment: It may be assumed that the dead brother in some way learned of the ruffian's felonious intentions toward his mother and sister and found means to warn them. Because of the warning, they escaped injury or worse. A significant fact is that both mother and daughter saw and heard the apparition at the same time.

CHARWOMAN MALOY'S HURTING CONSCIENCE

Now we turn to Proc. Vol. VI, p. 33. The case concerns a priest newly arrived in Perthshire to take care of that congregation. Shortly he was called on by a lady named Anne Simpson. She told him that for the past week her sleep had

several times been disturbed by the appearance of a recently deceased charwoman named Maloy; that this charwoman had urgently asked her to go to the priest and request him to pay the sum of three and tenpence to a debtor whose name was not given.

The priest made inquiries and discovered a grocer to whom the late Mrs. Maloy owed three and tenpence. He paid this debt and Mrs. Simpson reported that Mrs. Maloy no longer troubled her.

Comment: This case purports to show that reasons seemingly trivial to us may loom as large disturbances in the mind of the deceased person. Such psychological disturbances can sometimes, but seemingly not often, produce a ghostly return to the land of the living. Often, of course, such disturbances can well be supposed to exist in the mind of some deceased person, but no ghostly return happens. We may suppose that conditions favorable for such return are not often available. Just what these conditions are, we do not know.

A DISASTER AVERTED

The next case (Proc. Vol. VIII, p. 397) concerns an engineer named Reynolds who was in charge of the maintenance of a length of roadway along which were several bridges. He states: "One night I dreamed in a most vivid manner that I saw an exact picture of a certain small bridge. All the surroundings were complete and left no doubt as to which bridge it was. A voice at the same moment said to me; 'Go and look at this bridge.' "

Upon awakening, he went to the bridge in question and found that it looked perfectly all right. With the influence of the dream strong upon him, he waded into the stream and found the bridge foundations severely undermined. Repairs were promptly made, of course.

Mr. Reynolds comments are appropriate. "I have no doubt whatever that a special warning was given me by a higher intelligence. I have never at any time had any other similar experience."

Comment: The clairvoyant faculty, which all are supposed to possess in either a latent or developed form, can account

for our cognating dangerous conditions not revealed by our usual senses. Thus discarnate intervention need not be supposed in cases such as the above. Neither should they be denied. We simply do not know.

THE CASE OF THE LOST WILL

An interesting case is recorded in Proc. Vol. XXXVI, p. 517. In 1905, a farmer in Davie County, North Carolina, made a properly attested will in which he left his property to his son Marshall, thereby excluding his widow and other children.

In January of 1919, this farmer, James L. Chaffin, made an unwitnessed holographic will (written in his own handwriting), which, without letting anybody know about it, he placed between the pages of the family Bible. It read:

> "After reading the 27th chapter of Genesis, I, James L. Chaffin, do make my last will and testament and here it is. I want, after giving my body a decent burial, my little property to be equally divided between my four children, if they are living at my death, both personal and real estate divided equal. If not living, give share to their children. And if she is living, you must all take care of your mammy. Witness my hand and seal." Signed James L. Chaffin.

So far as can be ascertained, Chaffin never mentioned this second will to anybody. Instead he stitched into the pocket of an overcoat a roll of paper on which he had written: "Read the 27th Chapters of Genesis in my daddie's old Bible."

Chaffin died as the result of a fall on September 7, 1921. The 1905 will passed uncontested through Probate with the son Marshall inheriting the entire estate.

We now read from a sworn statement made by the Testator's second son, James Pinkney Chaffin:

> "I never head my father mention having made a will later than the one dated 1905 . . . In June of 1925, I began to have very vivid dreams that my father appeared to me at my bedside but made no verbal communication . . . Later he appeared at my bedside again, dressed as I had often seen him dressed in life, wear-

ing a black overcoat which I knew to be his own. This time my father's spirit spoke to me. He took hold of his overcoat and pulled it back, saying: 'You will find my will in my overcoat pocket.' "

The son James then goes on to tell us that he was so impressed by this occurrence that he visited his mother and upon asking for the overcoat was told that a brother had it in a neighboring County. He obtained the overcoat and in the presence of several witnesses, unstitched the lining, finding the roll of paper on which his father had requested that the chapter from Genesis be read.

This was done and the 1925 will was found. The case was reopened and this time a proper distribution of the estate was made.

Comment: Zoe Richmond, to whom we are indebted for compiling most of these cases, states that: "This seems to be a clear case of communication, and a good one." I agree. How about you?

A GRUESOME CASE

A somewhat gruesome case is reported in Proc. Vol. XXVI, P, 106, This case was reported from Bessarabia to the Society in 1930, and concerns a young man named Scordelli who died of consumption in Zemstvo hospital.

Some four months later, Scordelli's uncle had a business engagement in the neighborhood of the hospital and put up for the night at a local inn. He relates that he was just about to fall asleep when he heard sounds coming from the corridor which suggested somebody shuffling along in slippers. His report states:

> "When these footsteps stopped before the door, which I had locked, I felt and understood that the visitor was none other than the late Alexander Scordelli, my nephew. I was seized with fear and covered myself with the counterpane, head included. I then heard him grasping the door handle, beginning to move it and saying 'Open, Uncle, open.' As I did not answer his request (he said): 'Do you not think I can pass through the door?' Frightened at such a possibility and making a big effort, I asked him: 'What do you want from me?'

> And then the answer came: 'Put me in properly; the coffin is narrow; the coffin is short.' After repeating these words twice, he went slowly away, his slippers still shuffling."

The next year, the uncle again found himself in the same neighborhood. Putting up at the same inn, he thought he recognized a maid servant. She turned out to have been formerly employed at the hospital where young Scordelli had died. She had attended him in his last hours and laid him out for burial. Said she: "They buried him in his new clothes and with slippers on, for it was difficult already to put boots on his feet. One thing was bad: No special coffin was ordered, and he was put into a hospital coffin, such as are kept for emergency cases. This coffin was so narrow and short, that when he was laid into it, the bones cracked . . ."

Comment: Many people regard the proper treatment, preservation and interment of their bodies as most important and even leave large portions of their estates for these purposes. We have no reason to believe that after death, they think any differently . . . at least not for a while, anyway.

CONSTABLE EGLONTON'S CASE.

The next case concerns the finding of the body of police constable Eglonton. Statements and affidavits by many persons, including Division Superintendent T. Snaith, attest to the facts.

Constable Eglonton, stationed at New Lamberton, England, had been missing for several days. Search parties were sent out which included some "thirty or forty" constables and the whole neighborhood was gone over with no results. Superintendent Snaith reported certain facts brought out at the inquest after the body had been finally recovered. A local workman named Blunt dreamed that Eglonton's body would be found at the bottom of a certain stream at a certain place. He told his family of this dream and many other persons as well. The day following the dream, he went to the spot he had dreamed about, with three other men. With the aid of a pole, the body was fished up.

Comment: Much corroborating evidence supports this case. Zoe Richmond asks:

(1) "Is there a part of our own minds that can, under certain mysterious conditions, gain knowledge of absolutely anything at all?
(2) "If this is true, what does it imply?
(3) "Is it not more likely, taking into account the evidence that exists for survival, that Police Constable Eglonton wanted to help his friends in their search, and was somehow able to present a picture of the place where his body was, to Blunt's dream mind?"

THE DARROW CASE

The above case recalls an experience of my own. Some ten years ago, I found myself camping in the wilderness region about sixty miles south of Tucson, Arizona. My companion was an Englishman named Darrow who was also a psychic with considerable powers. We were engaged in an archaeological excavation in a cave atop an 8,000 ft. mountain which required very considerable feats of climbing to reach. One day on the upward climb, Darrow, as he often did, chose a most precarious niche in the side of a sheer cliff which we were scaling, where we stopped and rested for a while. During these stops, he often instructed me in Yoga or related some of his mystic experiences. Here we have the strange, and somewhat funny, picture of two mountain climbers perched with their feet hanging over the edge of a precipice discussing Yoga and magic!

On this occasion, he related the case of a woman who had consulted him in Salt Lake City about the mysterious disappearance of her young daughter, whom the police and search parties had failed to locate. In his mind's eye, he saw the ravished and murdered body of the young girl in a shallow trench some two miles Northwest of the local airport. I knew the area very well, having spent over a year in Salt Lake City. It was certainly no place where anyone would search for a missing person. They got a search party together, and on the following day the body was found exactly where he said it would be.

Upon returning to camp that evening, Darrow showed me the news clips from the Salt Lake City paper which related this story in full. Because of his knowledge of the

body's location, it was even hinted that he had committed the murder, which the autopsy and other evidence showed to be nonsense, the girl having been dead long before he reached the city and his alibi in other cities having been fully verified.

Comment: Here we have a case which closely parallels that of Constable Eglonton. But I think that clairvoyance fits this case better than spirit communication. Either way, we have a clear example of supernormal knowledge conveyed to Darrow.

THE CASE OF THE SCRATCHED CHEEK

A most interesting case is given in Proc. Vol. VI, p. 17. It concerns a young traveling salesman whose young sister had died some years previously to her ostensible return to him. He had had a very successful business morning and was seated at a desk in his hotel room in St. Joseph, Mo., writing up his orders for his company. He relates that the hour was high noon and that he was in no way thinking of his sister. Suddenly, he saw her sitting beside him at the desk. He relates that her features were as plainly seen as though she had been in the flesh. What he particularly noted was a long scratch on the side of her face. Then the vision faded out.

Marveling at what he had seen, he cut short his business trip and returned home, where he related the event to his family. Upon hearing about the scratch on his sister's face, his mother became greatly agitated and expressed her certainty that her dead daughter had actually returned to her brother. She (the mother) then confessed that while she was performing a few last services for her daughter's body, she had inadvertently inflicted a deep scratch on the daughter's face, which she had succeeded in covering with cosmetics so that nobody had noticed it. She said that this had grieved her very much, and that she never before had mentioned the occurrence to anybody. That the brother had particularly noticed the scratch on the phantom's face was clear proof to the mother that her daughter had actually returned from the dead.

The young salesman then relates that a few weeks later

his mother had died, happy in her belief that she would rejoin her daughter in a better world.

Comment: If we suppose that the deceased daughter had knowledge of her mother's impending demise, how better could she have given her mother proof of her survival, a proof which comforted the mother so greatly in the remaining weeks of her life? Had she returned to the mother instead of the brother, the case for survival would not have been nearly so strong, for the mother knew about the scratch, but the brother did not.

BETTY WHITE PROVES HER SURVIVAL

Another case of purposeful return and memory exporation is quite recent and connected with my late friend, Stewart Edward White, a well known psychic researcher and author of the BETTY books. in 1942, Mrs. Dawn Edwards and I called on Mr. White at his beautiful residence in Burlingame, California. It was a stately mansion, embodying all the attributes of gracious living, and for many years had been presided over by his wife Betty, whom I had the privilege of knowing and of whom many of you have read.

During our visit, Mr. White showed us a large stack of double-spaced typewritten sheets which he told us he had received from his Eastern friends, known in his books as the automatists Darby and Joan and through whom had come many of the scripts quoted in his writings.

We read through a goodly portion of this script and glanced through the rest. It was undoubtedly the dullest and driest document I have ever read. For page after page it did no more than describe in the minutest detail everything in and pertaining to the house—scratches on the walls, spots on the rugs, dents in the furniture, weeds in the garden, chips off the cement, contents of closets, faults in the plumbing and so on ad infinitum. We asked Mr. White what it was all about and whether he intended publishing so trivial and uninteresting a manuscript.

He laughingly told us that certainly he had no such intention. The automatists, he explained, knew little if anything about his house and its contents; they had purportedly received the script automatically from his deceased wife, Betty,

who certainly knew everything about the house, having lived there most of her life. He recognized the scripts, of course, as being the almost complete content of her memory concerning the house, a memory he had to verify in many cases by an examination of the items described.

These scripts, he told us, kept reaching him in sections by mail. Finally he wrote to the automatists and told them to please pass on to his wife the fact that he was fully convinced of her conscious survival and needed no such lengthy and boring evidence as she was providing . . . in simple language to have a heart and cut it out!

He then went on to relate that with the next section of the script had been a short note from his wife via the automatists, in which she told him that while she understood his boredom which she shared, the memory exploration of a deceased person well known to him was the best possible evidence for survival of which she knew. Furthermore, that while she knew him to be convinced, others were not so fortunate; that she intended to keep on sending through the content of her memory concerning the house; and that it was up to him to make such use of it as he could. Thus the scripts continued to arrive, but what to do with them was more than the three of us could figure out. Not too long after that, Mr. White passed over also, and I have not heard anything further about these scripts.

Cases similar to the above are so numerous in the various archives of the European Societies for Psychical Research, as well as in our own and many private collections, that to cite any more would be both burdensome to the writer and tiresome to the reader. Our larger public libraries are a mine of information on the subject. I venture the belief that anybody asserting that there is no good evidence for survival in particular and psychic phenomena in general does no more than display his own ignorance. There is gold in them thar hills, but it has to be searched for, nor is the search too difficult.

* * *

Reference

EVIDENCE OF PURPOSE, by Zoe Richmond. Published by G. Bell & Sons, 1938.

CHAPTER SEVENTEEN

ECTOPLASM

We shall now discuss the mysterious substance known as *ectoplasm.* This word was coined from the Greek, ektos and plasma, by Professor Richet. It can be defined as exteriorized protoplasmic substance, or body-matter, which exudes from the bodily orifices of the medium as a gas, a liquid or even a plastic solid. Since a picture is worth many words, Mary M. is shown with the ectoplasmic plastic flow proceeding downward from the mouth. For this picture, and part of what follows, we are indebted to the indefatigable and brilliant SPR worker, Dr. Nandor Fodor, and his comprehensive ENCYCLOPEDIA OF PSYCHIC SCIENCE.

The appearance of this strange substance under rigidly controlled seance-room conditions created great interest among SPR workers with medical and physiological training. Dr. Schrenck Notzing, psychiatrist, succeeded in amputating a small amount of this substance, which was later analyzed. He writes:

> "Very probably the formation of the substance which appears in the sitting is a liquid material, and also amorphous material, or filmy net-like or veil-like material, in the form of shreds, wisps, threads and cords, in large or small packets. It is an organized tissue which easily decomposes . . . a sort of transitory matter which originates in the organism in a manner unknown to us, possesses unknown biological functions and formative possibilities and is evidently dependent on the psychic influence of the medium. As regards the structure of the teleplasm (ectoplasm), we only know this: that within it, or about it, we find conglomerates of bodies resembling epithelium (a thin layer of body cells which line organs), real plate epithelium with nuclei, veil-

like filmy structures, coherent lamellar (a thin plate, scale, or layer of flesh or bone) bodies without a structure, as well as fat globules and mucus . . . We find substances of organic origin, various cell forms, which leave behind cell detritus. The mobile material observed, which seems to represent the fundamental substance of the phenomena, does not consist of india-rubber or any other artificial product, by which its existence could be fraudulently represented. For substances of this kind can never decompose into cell detritus, or leave a residue of such."

The summary of a bacteriological report published by the Polish SPR states: "The substance analyzed (ectoplasm) is albuminoid matter accompanied by fatty matter and cells found in the human organism. Starch and sugar discoverable by Fehling's test are absent."

This learned verbiage describes the physical composition of ectoplasm. In plain English we learn: that ectoplasm originates with the physical body; that it consists of the same materials which compose the body; that it leaves the body as a gas, liquid or plastic solid; that it seemingly molds itself into a multitude of forms and shapes which often simulate parts of a body, such as hands, faces, or a whole body; that it eventually returns to the body from which it emerged; and that genuine ectoplasm, when scientifically examined, cannot be mistaken for other than body substance.

Thus ectoplasm is definitely matter and presumed to be such in its primary state, since at times it is both invisible and intangible, as will be shown. It emits a smell somewhat like ozone. Dr. Fodor made a most comprehensive survey of the findings of SPR on this subject. With his kind permission, we shall skip-jump through his writings with quotes, paraphrase and editorial comment. My comments will be paranthetically enclosed.

We learn that Swedenborg in his first vision speaks of "a kind of vapor streaming from the pores of my body." It was a most visible watery vapor and fell downwards upon the carpet. Colonel Rochas compared the luminous vapor he saw arising from Mme. d'Esperance's breast to the Milky Way. P. Lecour likened the process to the condensation of

a nebula. The same idea is suggested by Vensano's description of a mass of swirling vapor at the side of Eusapia Paladino. In the case of Kluski . . . (of whom more below) . . . and Eva C., the liquid type was observed as white, luminous spots from the size of a pea to that of a crown piece here and there on the medium's clothes. In Kluski's case they were much brighter than in Eva's.

FRANEK KLUSKI

The pseudonym Franek Kluski is read so often in SPR writings that a brief digression from our subject in his favor is in order. Dr. Fodor describes him as a Polish professional man, a poet and a writer whose remarkable psychic powers co-existed with intellectual psychic gifts. As a child of five or six, he had presentiments, visions of distant events, and saw phantoms. He thought them natural and talked with them frequently.

In 1919, Kluski attended a seance given by the medium Guzik, and his gifts were discovered. This annoyed him at first, but curiosity prevailed and he consented to experiments. All phases of physical phenomena developed, topped with materializations, during which, like Mme. d'Esperence, he retained consciousness.

For scientific research, he placed himself readily at the disposition of the Polish S.P.R. and of the Institut Metapsychique of Paris, where his first sittings took place in 1920, in the presence of Professor Richet, Count de Grammont and Dr. Gustave Geley. The pariffin casts of materialized limbs made in these seances are almost the best objective evidence of supernormal powers ever produced.

A curious feature of his materialization seances was the appearance of animal forms. Geley considered Kluski as a universal medium, a king among his contemporaries. He found his clairvoyance, which was manifest in his automatic scripts, almost terrifying. Geley describes how a dimly phosphorescent column formed beside him (Kluski) out of which a luminous hand, perfectly formed and of natural size, patted him (Geley) on the forearm several times in a friendly way. A drop of luminous liquid fell on his (Geley's) sleeve and

shone there for fiteen minutes after the disappearance of the hand.

(Thus we see that we have not departed too far from our subject in Dr. Fodor's description of Kluski. He was a master in the production of ectoplasmic forms, and with D. D. Home and a few others, was at the very top of the mediumistic ranks.)

EXPERTS DISCUSS ECTOPLASM

The solid form is the last stage of ectoplasmic development. "As soon as I have entered the mediumistic cabinet," writes Mme. d'Esperence, "my first impression is of being covered with spider webs. Then I feel that the air is filled with substance, and a kind of white vaporous mass, quasi luminous, like the steam from a locomotive, is formed in front of the abdomen. After this mass has been tossed and agitated in every way for some minutes, sometimes even for half an hour, it suddenly stops, and then out of it is born a living being close to me."

Dr. Fodor tells us that the photographs of the nascence of ectoplasm are rather repulsive. They show a gelatinous, viscous stuff, oozing from all the natural orifices of the medium's body; from the mouth, ears, nose, eyes and lower orifices; also from the top of the head, breasts, fingertips and pores. Most often, it comes from the mouth. The form of the substance varies, according to Geley, between threads, cords, rigid rays, membranes and fabric or woven material with indefinite and irregular outlines. The most curious appearance is presented by a widely expanded membrane provided with fringes and rucks, and resembling a net in appearance.

The output varies greatly. It is conditioned by psychological factors of will and emotion. It may completely envelope the medium as in a mantle. It may have different colors, white, black or grey. White is the most frequent, or perhaps the most easily observed. Sometimes the three colors appear simultaneously. The visibility varies a great deal. The impression to the touch is sometimes moist and cold, sometimes viscous and sticky, more rarely dry and hard. The substance is mobile, slow, reptile-like, or quick

as lightning. It is sensitive to light. The production can affect the general temperature of the room. (These are cooling breezes so often noted in seances.) This is particularly noticeable near the medium or any object touched by the exuding subsance.

Baron Schrenck-Notzing in PHENOMENA OF MATERIALIZATION sums up hundreds of experiments conducted for a period of five years with Eva C. Said he: "We have very often been able to establish that by an unknown process there comes from the body of the medium a material, at first semi-fluid, which possess some of the properties of a living substance, notably that of the power of change, of movement and of the assumption of definite forms."

In Munich, with the Polish medium Stanislawa P., the Baron succeeded in making a motion picture record of ectoplasm as it flowed out of the medium's mouth.

If ectoplasm is suddenly exposed to light, the medium is thrown into agony. However, Dr. Crawford found that it is not so much the ectoplasm as the medium who cannot bear the light. If the medium is shielded with a black cloth, the pain is considerably reduced and flashlight photographs become easily procurable. Mme. Bisson confirmed these observations with Eva C.

The flash of light should not be sudden. Warning should be given, as there is ground to suppose that the effect of a sudden flash drives the substance back in the medium's body with the force of a snapped elastic band. Kluski received an open wound from a violent retreat of ectoplasm. Conan Doyle cites the case of a medium who sustained a bruise from the breast to the shoulder caused by this recoil. Evan Powell, at the British College of Psychic Science, suffered a bad injury on the chest owing to an unintended violent movement of a sitter touched by an ectoplasmic arm.

Hemorrhage may also result from sudden exposure to light. Dennis Bradley states that George Valiantine got a black bruise, measuring about two inches by three, on the stomach by the shock of returning ectoplasm when a powerful electric light was suddenly switched on in the garage which faced one of the windows of the seance room.

Says Geley: "The substance seems to have a kind of

instinct not unlike that of the self-protection of the invertebrates. It would seem to have all the distrust of a defenseless creature, or one whose sole defense is to re-enter the parent organism. It shrinks from all contacts and is always ready to avoid them and to be re-absorbed."

(In the appearance of materialized ectoplasmic forms, we often observe that at first . . . at the beginning of the seance . . . they are replicas of the medium's face, or hand, etc. Later on, however, these forms present the appearance of deceased persons, objects such as sailing ships, animals, etc. Indeed most anything can appear in the ectoplasmic substance, since it appears to be molded by thought alone, which is usually presumed to be that of the discarnate controls. However, the possibility of incarnate people, such as the medium or a sitter, to mold the ectoplasm is certainly not excluded.)

(Ectoplasm may well be a more materialized form of the "first matter" described in metaphysical studies such as the B.O.T.A. curriculum. More will be said about this "first matter" in later studies, since SPR often discloses, usually in photographs, pictures imbedded in substances which while possibly not ectoplasmic in nature, may be a more subtle substance and closer to the originating "first matter.")

In a series of interesting experiments in the Goligher circle, Dr. Crawford traced the flow of ectoplasm by powdered carmine. He found that the ectoplasmic stream carried coloring matter. He stained various parts of the medium's body and found that in one particular case the flow started at the base of the spine and passed on down to the feet; on returning it evidently encountered frictional resistance, for the fabric of the medium's knickers and stockings were abraded in places. He stained Miss Goligher's blouse and asked for raps on the wall. He found carmine spots on the place of the raps. These observations suggest that a medium may not always be guilty of fraud if traces of the paint with which telekinetically moved instruments are covered are found on her body or clothes.

Materialized hands produced wonderful pariffin molds in seances with Kluski. He was amply controlled. Yet once he was found smeared with wax. At another time, particles of

wax were found in out of the way corners of the seance room, and even in the adjoining room, indicating a long extension of psychic structures.

(In materialization seances, there occurs much to confuse the SPR worker. For istance, in the Goligher circle, Dr. Crawford, one of the most able and careful researchers of whom we know, discovered that every time he requested ectoplasmic imprints in clay, the fabric of the medium's stockings was imprinted in the clay. To the early researchers and skeptics, this bore the appearance of fraud. Yet we know that the medium was at all times under the most rigid control. Her feet could not have reached the clay pans, nor her blouse with the carmine dye the wall where the raps were heard. In the case of the well controlled Kluski sittings, there was no normal way in which the wax could have been smeared at considerable distances around the room and outside. The skeptics will conclude lack of good control, but the experienced SPR worker knows better. Aside from the results of any controlled individual seance, the corroborative evidence coming from different lands, places and people and continuing to do so during many decades, amply substantiates the reality of these strange phenomena.)

Flammarion described Eusapia Paladino's sensations during the withdrawal of ectoplasm: "She suddenly experienced an ardent desire to produce the phenomena. Then she has a feeling of numbness and the gooseflesh sensation in her fingers. At the same time, she feels in the lower portion of the vertebral column the flowing of a current which rapidly extends into her arms as far as her elbows, where it is gently arrested. It is at this point that the phenomenon takes place."

As regards telekinetic . . . (telekinesis is the movement of objects without obvious, perceptible, or normal contact) . . . effects produced by psychic (teleplasmic) rods, Conan Doyle suggested that these rods may not be strong in themselves. They may be conveyors of strength, as is a copper wire which carries electricity. (Chapter No. 13 describes the great amount of power needed to propel the medium Louis off the table and onto the floor.) According to all indications, the ectoplasmic lines are also conveyors of feeling and

emotion, not only between the materialized figure and the medium, but the medium and the sitters as well.

ECTOPLASM. POSSIBLY A CONDUCTOR OF E.S.P.

Mme. d'Esperence writes in SHADOWLAND of the period when she was conscious during materializations: "I felt conscious of the thoughts, or rather the feelings, of everyone in the room, but had no inclination to as much as lift my finger to enable me to see anything." At another place she writes of her brain "apparently becoming a sort of whispering gallery where the thoughts of other persons resolved themselves into an embodied form and resounded as though actual substantial objects. Was anyone suffering, I felt pain. Was anyone worried or depressed, I felt it instantly. Joy or sorrow made themselves in some way perceptible to me. I could not tell who among the friends assembled was suffering, only that the pain existed and was in some way reproduced in myself. If anyone left his or her seat, thus breaking the chain, this fact was communicated to me in a mysterious but unmistakable way."

She tells us in other writings that during materialization seances, she had little if any strength with which to exert herself, but when she did make such an effort, the materialized forms immediately re-entered the cabinet as though deprived of power to stand or support themselves. Upon one occasion when she scorched her arm, Yolande, her materialized control, held her (Yolande's) arm as though in pain and when this arm was accidentally touched, she flinched. Curiously enough, Mme. d'Esperence's pain left her during the time that Yolande was apparently experiencing it.

The physiological effect of the sitters on the medium was again curiously demonstrated during one of her sittings in Sweden for spirit photography. She felt unusually prostrate and the symptoms were those of nicotine poisoning. Most of the sitters were smokers. When non-smokers were substituted at another seance, these symptoms failed to appear.

NEW TECHNIQUES AND INTERESTS VERSUS OLD

Ectoplasmic flow and production are definitely objective psychic phenomena. Many of the reports cited, and others

not included here, are several decades old. Yet such phenomena happen today even as they did yesterday. But the focus of scientific attention has shifted to parapsychology, which is the study of subjective psychic phenomena. This is very fine and should be encouraged, but I have not seen a reason advanced for this shift of attention in any of the literature and reports which I have examined. I shall therefore give what appear to me to be the reasons.

We must remember that scientific instrumentation has made enormous advances in the last few decades. These old reports tell us of flashlight photography, test-tube analysis, physical methods to control mediums, and the like. These were all that were available in those days, were easily procurable and cost comparatively little. Most anybody could use them. No suitably built and wired room was used for these seances. Most anybody's parlor sufficed. There were exceptions, of course, but these were few and the apparatus primitive.

Also, objective psychic phenomena have their limitations when it comes to proving survival, reincarnation, mental phenomena and the like. Just what does the simulacrum of a human form walking around a dimly lighted room prove, for instance, in the matter of human survival? Actually nothing more than that human forms can be mysteriously built up from the body structure of the medium and walk around a room where you can't see them very well. This is intensely interesting . . . yes! But how does it answer the problems of life and death? Yet to study such phenomena in this age of advanced instrumentation, photography, electronic devices and the like costs a lot of money which SPR has always wanted but never received.

From the economic angle, it is much easier to assemble a few learned Ph. D's. mathematicians and such and have them analyze reports, shuffle cards and hypnotize subjects and deliver learned opinions. From the evidential angle connected with the problems of life and death, and everything in between, much more can be learned from the parapsychological approach.

Thus, when the modern age of science and technology began to move ahead rapidly, it was most natural for SPR

workers to move into a field which offered wider horizons and required far less physical and financial resources. A well-equipped, suitably staffed and endowed laboratory in these days hardly bears any resemblance to its counterpart of fifty years ago. SPR workers look at it with great longing, to be sure, but knowing it to be out of reach, they do the next best thing towards which they *can* reach.

A couple of examples will suffice. Consider a medium controlled by being strapped to a chair with maybe her feet in a pan of flour. Possibly a Houdini could get around this. Possibly not. But how different and more conclusive it would be if not only the medium, but also the sitters, were under the observation of infra-red photography, using special lenses, cameras and emulsions. Add to this electronic gadgets, weighing machines, and a long list of apparatus which, while invisible to all present, would give a precise and non-human record of everything that went on, even to a cockroach crossing the floor. Also think of a voice speaking from a seance trumpet being exactly pin-pointed as to origin, with nobody but the technician in charge knowing anything about it. One such seance so observed would be more valuable than fifty conducted under the methods in use at the turn of the century.

It is my belief that when facilities such as these become available to SPR workers, much objective work will be done and many positively known observations and findings will be obtained. In the meantime, parapsychology will remain the major interest among all concerned.

The following chapter will continue to discuss ectoplasm in some of its more dramatic aspects. Also it will be tied in theory to the so-called faith or miracle cure.

* * *

CHAPTER EIGHTEEN

ECTOPLASM CONTINUED

Since ectoplasm has been established as a material substance which in some mysterious way is abstracted from living organisms . . . exteriorized protoplasm describes it fairly well . . . and since material substances have weight, it naturally occurred to SPR workers to put the medium on a weighing scale and note the anticipated reduction in weight. Dr. Crawford not only did this, but also weighed the sitters. He noted that the loss of weight of the sitters was small, but still noticeable. Usually, the medium lost between 10 and 15 pounds during the ectoplasmic extrusion. However, on one occasion she lost 54½ pounds. He states that at 30 pounds loss, the stress on the medium was severe. Her normal weight was 128 pounds. The withdrawal of her body substance went on with difficulty and in fluxes, as though some elastic resistance had to be overcome. He noted a distinct collapse in the hips of the medium, which later filled out when the ectoplasm was reabsorbed.

LOSSES OF WEIGHT IN TRANCE

For further reports on this strange phenomonen, we are again indebted to Dr. Fodor's compilation in his ENCYCLOPAEDIA. Indeed, this loss of weight phenomenon is so incredible that grave doubts as to its actuality would exist, except for the volume and diversity of the evidence and the reputation of the observers. We shall skip-jump again through the writings of Dr. Fodor with quotes and paraphrase and see what we can learn about it.

We are told that the normal weight of the medium Williams was 153 pounds. He was weighed after the materialized "Peter" had left the cabinet, at which time the medium's weight had shrunk to 35 pounds. Not only that, but it re-

mained that way for half an hour. The Misses Fairlamb and Wood were several times noted to have lost half their weight during the materialization of a phantom.

SHRINKAGE IN BODY SUBSTANCE

The general shinkage and contraction of the medium's body may reach further stages. It may amount to the disintegration of the extremities, and in certain exceptional cases to the temporary disappearance of the entire body. Eusapia Paladino was described by Dr. Ochorowitz as "all shrunken together" during physical phenomena. Her hands seemed to be contracted. Arthur Levy, at a seance in 1898, similarly observed: "Her burning hands seemed to contract or shrivel. Eusapia seems shrunken together and is very much affected . . . When the lamps are again lighted, she is seen to be very much changed. Her eyes are dull and her face is apparently diminished to half its usual size."

Dr. Vezzano once noticed the disappearance of the lower limbs of Eusapia. John King (her control) claimed to have dematerialized them to gain more power.

Willie Reichel, in the PSYCHISCHE STUDIEN of 1905-6, writes of C. V. Miller's seances in San Francisco: "In about the space of three minutes, the head of the medium became like that of a child, and after further shrinking, disappeared altogether."

Florence Marryat was led behind the curtains by a materialized form to see the medium, a Miss Showers. "The first sight of her terrified me," she writes. "She appeared to be shrunk to half her normal size, and the dress hung loosely on her figure. Her arms had disappeared, but putting my hands up the dress sleeves, I found them diminished to the size of those of a little child, the fingers reaching only to where the elbows had been. The same miracle had happened to her feet, which only occupied half of her boots. She looked, in fact, like the mummy of a girl four to six years old . . . The Spirit told me to feel her face. The forehead was dry, rough and burning hot, but from the chin water was dropping freely on the bosom of her dress."

DEMATERIALIZATION OF BODY STRUCTURE

The famous case of the partial dematerialization of Mme. d'Esperence's body in Helsingfors on December 11, 1895, is described in Aksakof's booklet A CASE OF PARTIAL DEMATERIALIZATION, published in 1898. He was not present himself, but collected testimonies of fifteen witnesses. As he reconstructed the case, the lower part of the medium's body from the waist downward disappeared. Her skirt was lying flat on the chair for about 15 minutes, and the medium's trunk was apparently suspended in the air above the seat. The light was sufficient to see by, and Mme. d'Esperence permitted five persons to verify the phenomenon by passing their hands below her trunk. This examination caused her great distress, and she was ill for three months after the occurrence. Her own account of her feelings is interesting:

> "I relaxed my muscles and let my hands fall upon my lap. I found that instead of resting against my knees, they rested against the chair upon which I was sitting. This discovery disturbed me greatly, and I wondered if I was dreaming. I patted my skirt carefully all over, trying to locate my limbs and the lower part of my body. I found that although the upper part of my body—arms, shoulders, chest, etc., was in its natural state, all the lower part had entirely disappeared. I put my hands where my knees should have been, but nothing whatever was there but my dress and skirts. Nevertheless, I felt just as usual—better than usual, in fact; so that if my attention had not been attracted by accident, I should probably have never known of the occurrence. Leaning forward to see if my feet were in their proper place, I almost lost my balance. This frightened me very much, and I felt that it was absolutely necessary to assure myself whether I was dreaming or the victim of an hallucination. To this end I reached over and took Professor Seiling's hand and asked him to tell me if I was really seated in the chair. I awaited his answer in a perfect agony of suspense. I felt his hand just as if it had touched my knees; but he said: 'There is nothing there, nothing by your skirts.'

> This gave me still greater fright. I pressed my free hand against my breast and felt my heart beating wildly."

Fifteen minutes later, her skirts filled out and her lower limbs appeared in full view of the sitters.

Professor Haraldur Neilsson, of the University of Reykjavik, Iceland, witnessed the entire disappearance of the left arm of medium Indride Indridason. It occurred three times. The medium was examined in light. The absence of the arm in the sleeve was plainly felt. It reappeared half an hour later. Other professors testified to the same phenomenon. (Published in LIGHT, Oct. 25, 1919.)

In the Journal of the American S.P.R., March 25, 1925, there is an account by Miss Helen C. Lambert of an experimental circle in which the medium's forearm shrank in length and finally vanished. The hand appeared to grow out of the elbow. The return to normal was slow, and the medium was badly scared.

In the case of Carlo Mirabelli, the Sao Paolo medium, the dematerialization of his arm while he was sitting in a white costume amongst fourteen investigators was photographed. Only a slight shadow was visible in the place of the arms.

Reviewing these cases, Dr. Fodor states: "These instances make the assumption legitimate that the ectoplasmic process is an externalization of the (body structure) medium. There is a wide field of speculation whether this externalization is automatic in certain constitutional states, or whether it implies a surrender to an extraneous and discarnate will. The attempt to tell where the formative powers of the subconscious over this externalized bodily substance stop and where the supposition of something more becomes necessary is fraught with difficulties."

To this we will all say amen! Indeed, not only is this subject "fraught with difficulties", it is also heavily loaded with the incredible. However, time has a way of changing the unknown into the known and the impossible into the possible. Miracles are no more than things which we seldom see and for which there is no place in our current philosophy. Actually, nothing happens unless the causes and conditions for its appearance are present. When we are able to produce

the proper causes and conditions, the miracle disappears and gives way to that which is commonplace.

Personally, I can see a tremendous and beneficial use for ectoplasm and its attendant phenomena, when through study and experiment we succeed in getting it out of the seance room and into medical practice. This will be discussed shortly. Geley has already taken the first steps in this direction by finding striking analogies of the ectoplasmic process in the known organic realm. He cites the chrysalis in which the body of the caterpillar is resolved into a creamy mass and reformed into the butterfly; also several others, including the cold light of insects and microbes, for ectoplasm is sometimes luminous in much the same way. Indeed, cold light has remained a mystery until fairly recently. Now we can light our dark places with cold light disks which consume virtually no current.

In his last book, CLAIRVOYANCE AND MATERIALIZATION, Geley concludes: "The primary condition of ectoplasmic phenomena is an anatomobiologic decentralization of the decentralized factors in an amorphous state, solid, liquid or vaporous. This decentralization is accomplished by a considerable expenditure of vital energy. This vital energy thus released may take the form of mechanical energy, thus producing telekinesis or raps. It may be transformed into luminous energy, producing living lights in all respects similar to normal animal lights."

Insofar as voluminous evidence from credible witnesses in many parts of the world can go, the actuality and certain characteristics of ectoplasm have been established. Let me remind the skeptics . . . I also was one! . . . that they would fare ill as defendants in a murder trial were evidence such as the foregoing presented against them. And much more of the same could be cited in these pages if mere repetition could bring conviction.

TWIN PROBLEMS

When sound evidence for the existence of an objective physical phenomenon comes to light . . . such as radio waves, ectoplasm, or anything else . . . the inquiring mind is presented with two problems. One is to relate the phenomenon

in question to other known phenomena, if possible. The other is to discover, again if possible, some practical application of the phenomenon to human needs and desires. This last involves the logical reasoning from known causes . . . in this case ectoplasmic phenomena . . . to possible or probable, or even hoped for, end results which are, again, needed or desired.

Being convinced of the existence of ectoplasmic phenomena, these twin problems presented themselves to me some time ago and resulted in the writing and publication of several articles at home and abroad. In the intervening years, much thought has been given to this subject. I shall now skip-jump through my own writings and thoughts with quote and paraphrase. I hope to present a picture which will not only relate this type of physical phenomena to other and better known types, but which will also indicate, even if in a sketchy and fragmentary manner, some possible practical application. This will relate to the so-called faith or miracle cure, instances of which will be given in a later chapter.

A THEORETICAL TIE-IN TO THE FAITH CURE

History records, and modern scientific investigation attests, that both physical and mental ailments have been cured or alleviated by nothing more tangible than a belief, a faith, an emotional ecstasy, i.e., by a state of consciousness. For lack of a better name, they are called faith cures.

Strange to say, the faith involved in these cures need not be shared by the sufferer, although this is seldom the case. The disbeliever, the skeptic, even the scoffer may unexpectedly be cured by a non-material agency to which he seemingly in no way contributed. The case of Tzaddi relates the the miraculous faith cure of a dog which obviously contributed nothing to the project. (This and other statements of fact are fully documented at the end of this Chapter.) Thus the door to these cures, it appears, can be pushed open by most anybody and in favor of most anyone, including animals.

As to the actuality of these cures, no doubt can exist in the reasonable mind when the voluminous evidence is examined. To name but one, the Lourdes Medical Commission

has a heavy file of fully documented cures performed at the Shrine of Our Lady of Lourdes, a Catholic institution. Selected supplicants, many with long medical histories, are examined both before and after the religious ceremony. Often complete, even instantaneous, cures are observed in connection with ailments considered medically incurable.

The integrity and competence of the medical examiners are not questioned. Contrary to what might be expected, the Church has always shown great reluctance in underwriting these miracles; and incontrovertible medical evidence supplied by a group of doctors, several of whom are non-Catholics, is required before it will do so. Thus these cures, and many others, are facts and need no explanation of ours to substantiate their existence. They *are*, and their actuality is not dependent upon our beliefs or disbeliefs.

These faith cures have condensed into set beliefs. These lie at the foundation of our various religions (as well as innumerable sects and cults, which are variations on the older themes) and have taken a firm hold on our minds, hearts and emotions. Whether we study ancient tribal beliefs, primitive forms of worship, the Ageless Wisdom as handed down by the Qabalah, the Yogas and other mysticisms, or the religions of today, the faith or miracle cure plays its basso ostinato. Without it, religion would lose one of its fundamental harmonies . . . one of its mightiest appeals. Thus the faith cure becomes a part of Reality, which some few feel to be large enough to include all existence without reference to human concepts of the possible or impossible.

From the scientific angle, these faith cures lose their religious trappings and become events or happenings in the real world. Can they be related to other happenings, or groups of happenings, and if so, how may they be fitted into the mosaic of human experience and scientific observation?

In Chapter No. 1, the alikeness of two seeming dissimilars, matter and consciousness, was briefly discussed. And it was pointed out that science had recently confirmed and analagously proven the basic alikeness of matter and radiation, which are as dissimilar in appearance to us as any two things can be. Indeed this alikeness is the cornerstone of our atomic age. Whatever their outer appearance or form may

be, if two things are basically the same, and if one, under suitable conditions, can even be converted into the other, then we must assume that they are fundamentally identical.

In this argument, mystics and occultists will recognize the basic metaphysical proposition that the All is basically the One, and that the One basically comprises the All. Certainly in the materialistic world, science is moving ever nearer to this generalization. For our purposes, however, we need go no further than to assume that since matter can act directly upon consciousness . . . as when one is hit by a truck! . . . the reverse may also be true, namely that consciousness can work directly upon matter, as is evidenced by the faith cure and in many less spectacular ways. For instance, Dr. Rhine, of Duke University, has recently shown by his experiments that thought can influence the fall of dice, a proposition that Shoe Shine Sam would unqualifiedly endorse.

In Chapter No. 1, the element of purposeful consciousness was discussed in connection with the formation of the heavy protein molecules. Dr. Stromberg voices a school of thought which does not find the oak tree, for instance, fully contained potentially in the acorn. Something else is at work. This something *compels* and *directs* an oak tree to grow out of an acorn, or a butterfly with all its ornamentation out of a chrysalis. And this something is *consciousness* . . . inscrutable, incomprehensible, intangible.

DIRECT ACTION ON MATTER BY CONSCIOUSNESS?

In the light of the foregoing, it is not unreasonable to assume that consciousness not only *can* but always *does* act directly upon living structures. A component of this action we recognize as the slow process of growth in size. Another we see as a gradual change in form. "Slow" and "gradual" are, of course no more than time elements peculiar to our form of consciousness. Nature is not concerned with them. She has shown us sub-atomic events which require less than a billionth of a second in which to happen, and astronomical events which proceed through billions of years.

Assume that consciousness chooses to act "fast" and "suddenly" upon some organic structure, rather than "slowly" and "gradually". Why not? The miracle, if any, is that con-

sciousness acts at all! The time element in which such action takes place is no more than a small part of our human description of this action and should not be confused with the miracle itself. "Slow" and "gradual" characterize the action of consciousness in our everyday experience of growth and change in organic structures. "Fast" and "sudden" characterize the action of consciousness in these same structures which we do not observe every day, as in faith cures. Except for the time element, the action is the same in both cases.

I have just tried to relate the faith cure to other natural events in the hope that thereby we may gain some insight into its anatomy and mechanics. Certainly the first step in the control of any phenomenon is the relating of it to better known phenomena. Further steps in this direction can be taken. The faith cure has been classified as a psychic phenomenon. Now we shall assume that it possesses certain basic mechanics and show that these mechanics have been observed elsewhere in the panorama of psychic events.

Two empirical observations concern us here. The first concerns occasional but prolonged loss of bodily weight by mediums and even sitters as discussed above. The second concerns the frequent drops in room temperatures during such sittings. Concerning this phenomenon, so familiar to all psychic researchers, Robert King writes: "I rather incline to the opinion that this phenomenon is due to a difference in pressure caused by the abstraction of etheric matter (ectoplasm) from the sitters (and mediums)."

ADIABATICS A POSSIBILITY

When loss of weight and drops in temperature occur together, the adiabatic characteristic of gases comes to mind. This department of physics deals with gains and losses of temperature observed during the compression and decompression of gases. Refrigeration makes use of the cooling properties of expanding gases. Per contra, when a gas is compressed, as in a bicycle pump, the barrel of the pump becomes hot. Thus when a substance expands, i.e., when its component molecules separate and the mass becomes more tenuous, a drop in temperature occurs. In general, when a

substance changes from a condensed to a less condensed state, as in evaporation, the thermometer drops.

Relating this to seance-room phenomena, we note that when a person is in an unusual mental state, such as trance or near-trance, he or she may temporarily lose bodily weight. When chunks of the body cannot be found lying about the room, we may well conclude that some obscure process best described as evaporation of bodily portions has taken place. Under such circumstances, we would expect to note, by adiabatic theory, a nearby drop in temperature, which is exactly what we do observe. This relates the exteriorization of ectoplasm to well-known and universally observed phenomena which attend expansion and contraction of gases, as ectoplasm frequently appears as a gas.

As stated before, science does not explain. It merely describes, relates, and sometimes measures. SPR has both described and measured ectoplasmic phenomena, and I have tried to relate it to a better known category of physical events. This puts us in a position to describe a possible happening in the world of Reality, an event which however caused and influenced, nevertheless occurs.

An individual is suffering, say, from cancer. He presents himself to the Shrine of Our Lady at Lourdes, or to a Christian Science practitioner in Boston, or maybe a Polynesian Huna doctor somewhere in the Pacific Isles. Perhaps he just prays to his maker for relief. Wherever he goes or whatever he does, we next observe a mental state such as faith or ecstasy either in him, or the healer to whom he goes, or in both.

Either immediately or over a period of time, consciousness . . . whose or in what form we do not know . . . influences the protoplasmic structure of the cancer. Its substances thereupon lose both form and density. Its molecules become separated. The cancerous mass becomes liquified, gasified, or otherwise changed in form. Possibly its constituent molecules become exteriorized, i.e., leave the sufferer's body by ectoplasmic extrusion. In the process he looses weight and a drop in temperature occurs.

The process now reverses. Again under the guiding influence of some form of consciousness, these now undif-

ferentiated, homogeneous and possibly exteriorized molecules or particles re-enter the sufferer's body. But now they arrange themselves differently. Instead of entering the chemican combinations and forming the shape peculiar to cancer, they take on the combinations and form the shape peculiar to healthy tissue. The individual regains the weight he has temporarily lost, as does the medium after a seance, and in the process temperature rises occur. In short, he is cured.

In the last half of this process, nothing occurs that does not happen every day in nature. In the cocoon and acorn, relatively undifferentiated and homogeneous substances build up into complete structures. Even the first half of the process has its analogy in the caterpillar, a very complex structure, which more or less homogenizes and undifferentiates itself in the chrysalis.

This is a possible description in terms of the known world of the faith or miracle cure. To know and understand the relationships and mechanics of an event, or the anatomy of an organic structure, is the first step in gaining control over it. A vast field for research in the alleviation of human physical suffering is open to those not afraid of being unfashionable in their activities.

Having succeeded, I hope, in relating the less frequently observed phenomena of the faith or miracle cure to the more familiar processes of organic growth and change, and also to the quite frequently encountered phenomena of the seance room, it seems reasonable to suggest that experimental techniques applicable to mediumistic and other observed psychic phenomena be also applied to these cures.

For instance, faith cures more often occur in like-minded groups than singly. This is also true of much mediumistic phenomena. Nascent protoplasm, as good a name as any for ectoplasm, is inhibited by light. This is also true of photographic emulsions and other substances. Thus the "dark" side of the subject, much played up by skeptics, does not alarm the experienced SPR worker. Why not experiment with faith cures in the dark? And also in the presence of mediums and experienced psychic sitters? If nascent protoplasm, however obtained, is a necessary ingredient in this so-far mysterious but natural process, why not make it available in the form of egg albumen and other liquified organic substances? Other psychic research techniques, too numerous to mention here, might well be tried out in connection with faith cures.

In these modern times, the laboratory is the place where the answers to many questions and problems are found. To call upon the supernatural and invoke miracles to explain the innumerable departments of the universe and our own beings with which we are not as yet familiar, is possibly not the best, and certainly not the only, way to gain mastery over ourselves and our environment.

* * *

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CHAPTER NINETEEN

TRANFIGURATION

In the preceding two chapters we have discussed ectoplasm and the various ways in which it does, or may, manifest. In chapter No. 13 we touched briefly on the subject of transfiguration. This mysterious phenomenon is in all probability an ectoplasmic flow followed by a psychic moulding.

As defined in SPR terms, transfiguration is a superimposed face and/or form over the face and/or form of a mediumistic person. Fodor defines it as the metamorphic power of the medium to assume bodily characteristics of deceased people for their representation." In chapter No. 14 we learned that in good lighting and in the presence of several persons who all saw the same thing, my face changed to that of Rudolph Valentino . . . a man is entitled to one good break in his life, however short it may be! . . . and later to that of an unknown young woman.

Several years ago, a couple of my acquaintance related an experience in transfiguration which they had witnessed at a Summer resort in Maine. They and a group of friends had become acquainted with a certain gentleman who at the time was vacationing with them at the resort hotel. Upon better acquaintance, he invited this group to his hotel room, stating that he wished to show them something. He gave each a pad and pencil; seated them so that they could directly view a chair which he then occupied; requested them to remain silent no matter what happened; and told them to describe in writing anything unusual that they might see at the time they saw it. The shades were drawn, but sufficient light remained by which to see anything that happened.

A quarter of an hour passed in silence. Then this gentleman's face and form underwent a slow metamorphosis. His appearance changed slowly into that of an American Indian

in war paint and feathers. Then the Indian disappeared and their hotel friend reappeared. The sitters noted down everything they saw as they saw it and all the written reports checked. My friends told me that the medium made them no explanations other than the he had found himself possessed of these strange powers and occasionally exhibited them as a verification for himself and a bewilderment to others. My own experience of transfiguration . . . reported to me by the sitters as, of course, I did not see it . . . came many years later and lent strong support in my mind to the above case which at the time I had hardly believed.

BETTY WHITE TRANSFIGURES

Several years ago, while spending an enjoyable evening at the Hollywood home of the late Hamlin Garland, the following incident was related to me by the late Stewart Edward White and his wife Betty whom you may recall as the central figure in Mr. White's Betty Books. Mrs Betty White had the power of performing transfigurations. Once she exhibited this ability before a group of interested skeptics which included a reporter. Mr. White placed her in a reclining position on a couch, darkened the room, but left sufficient light for observation, and then cautioned the viewers against striking a match or producing any other light source. He explained that his wife would suffer severe physical consequences if any sudden light were exposed in the room.

Shortly Mrs. White underwent a transfiguration. Despite the warnings, the reporter produced a concealed flashlight and flashed it on her. Mrs. White screamed in pain and suffered severe shock, together with many bleeding abrasions in many parts of her body. Thereafter she was confined to her bed for several weeks under a physician's care. When he was finally able to get back into communications with the controls, Mr. White stated that he was severely reprimanded by them. Feeling responsible for the medium and having everything under control on their side of the fence, they were very angry at his failure to take care of his end of it.

This occurrence checks with previously cited cases of

similar injuries received by mediums when lights have been switched on during physical phenomena seances.

RECENT CASES UNREPORTED

Fodor states that no recent cases of transfiguration have been reported. Neither have I come across any recent ones in the SPR records. However, the cases cited above, which are not in the record, suggest that such phenomena as well as other objective (physical) phenomena are no less frequent today than they were yesterday and the day before. It is a matter of reporting. For some decades past, the emphasis has shifted to ESP and other parapsychological investigations. Such investigations are less expensive. Adequately to investigate physical phenomena would require a specially wired laboratory, much modern equipment, such as cameras able to take motion pictures in dim or infra-red light, electronic devices and trained personnel. In over half a century, the American Society for Psychical Research has received only some $200,000 in donations, which, in accordance with their policy, have been placed in an endowment fund. Since such trust funds yield four per cent or less, advanced work in objective SPR cannot be done. Personally, I can imagine nothing more interesting than observing a motion picture of a transfiguration taken under rigid test conditions with electronic controls. Such a film would present the dramatic and emotional side of psychism in a way difficult to achieve with cold ESP statistics and similar parapsychological procedures.

SEVERAL REPORTED CASES

The Fodor record cites a 1931 seance in Chicago with Mrs. Bullock as the medium and Rev. Will J. Erwood as the reporter. The lighting "showed every movement of the medium." Some fifty faces were seen in an hour and a half, Writes Erwood:

> "It was as though the medium's face were of plastic material being rapidly moulded from one form to another by some master worker in plastics. Oriental faces, Indians, calm, dignified, spiritual, in short, almost every type of face was depicted during this most unusual

seance. One of the most striking was the impersonation of a paralyzed girl whom I had known. The medium's body, as well as face, was twisted out of all semblance of its normal state, to depict this victim of paralysis."

Dennis Bradley, in THE WISDOM OF THE GODS, describes a case with Mrs. Scales as medium:

> "Gradually the whole of the expression of the medium's face changed completely. It was a transformation. While the outline remained the same, the eyes and the expression became beautiful . . . At first it was only with very great difficulty that the first few words were articulated. It was as if they were produced with considerable effort. Within a little while, however, the power strengthened considerably, and the spirit of my sister was able to assume full control . . . speaking to me in her own voice."

Another type of transfiguration is reported by Dr. J. Maxwell. Six months before the death of a colleague's father, it was noted that during sleep, the old gentleman's face underwent changes. In time, watchers at his bedside were amazed to see his face change to the countenance of his dead wife. Allen Kardev reports the case of a woman who, while looking in a mirror saw that her face was changing. Her son-in-law was called and together they saw a thick black beard appear and then the face of his deceased father.

Unfortunately, the readily available record on transfiguration is rather sparse, so I can give no recommended reading on the subject. A few more well authenticated cases might be cited here were other types of related phenomena not pressing for attention.

When we discuss ectoplasm in whatever form or manifestation, we deal with matter, i.e., physical substance, which changes in form and often moves about from place to place under psychic influence. We know that it appears as a gas, liquid or plastic solid which can be seen and sometimes handled. I believe that I am not presuming too much from the evidence when I suggest that it can also, after extrusion from the medium, disappear altogether and later reform itself into visible shapes at some distance from its original emergence.

There are many cases of apports, deports, asports and transportation in the SPR record. These involve physical objects such as flowers, coins, living doves and even people. They disappear from one place, often a completely enclosed and locked-in area, and reappear at some distant location. Several cases were cited in the previous chapter where parts of the medium's body apparently dissolved into nothingness, later to reappear back on the human body from which they had vanished. If protoplasmic body substance, which we know ectoplasm to be (Chapter No. 17), is capable of such weird antics, it is at least analogous to assume that non-protoplasmic substances, such as coins, books, etc., might under psychic influence exhibit the same general characteristics, i.e., disappear from one place and reappear in another.

One angle of thought explains the general mechanism of such occurrences as being a dissolution and subsequent reconstruction elsewhere. Since the loci of such phenomena are often locked rooms, the passage of matter through matter needs sometimes to be assumed, an unpalatable supposition from the angle of physics. Were the further supposition made that the dissolved and disappearing matter had been changed into radiation of sufficiently short wave-lengths, like X-rays, to pass through walls, enormous quantities of energy would be released as in the atomic bomb. While heat is often noticed, no such quantities have been observed. Indeed, had they been, the observer would have found himself crossing the Great Divide!

Still another explanation invokes the 4th dimension (Chapters 6 & 7) into which the object is taken, later to be replaced elsewhere in our own three-space. This hypothesis does not involve the passage of matter through matter, as does the former, where enclosed areas are used. Theoretically, as we know, all three-space is wide open to the 4th dimension, even as this paper is similarly wide open to points above and below it. Explanations, be they in SPR or other fields, are often very inadequate, which is no excuse for shutting our eyes to competent observation; so let us now turn to two specific cases, one of deport and the other apport.

These were often related to me by two of my oldest and closest friends and colleagues, the late Dr. Paul Foster Case, Founder of Builders of The Adytum, and Rev. Ann Davies, both well known teachers in the occult arts. Dr. Case investigated the powers of an occultist of his acquaintance. This gentleman invited him and several others into his study, the doors and windows of which he then closed and locked. He invited Dr. Case to select any article in the room and mark it for later identification. Dr. Case selected a rose from a nearby vase. Turning his back on the others, he tore off a portion of one of its petals and placed the torn petal fragment in his pocket.

They were all then instructed by their host to remain silent and watch the rose closely. Dr. Case related that shortly the rose assumed a greyish color and slowly faded from view. Their host then took them into the living room where the rose, with its normal color and scent restored, was found lying on the grand piano. The torn fragment in Dr. Case's pocket matched the torn petal perfectly.

The apport case related by Rev. Ann Davies is quite recent. Due to the serious illness of her mother, she had gone to New York where she engaged a hotel room. Her mother's condition caused her great sorrow and being a Qabalist, she meditated deeply on Binah, the Qabalistic Divine Mother. At the time, her church in Los Angeles was being redecorated, and the color and hanging of the window drapes was also on her mind. Thus she particularly noticed the hotel room window drapes. These were artistically hung from a narrow wooden shelf directly above the window and operated by a transit cord.

While lying in bed, which was some ten feet from the window, she wept quietly over her mother's condition the while meditating on Binah. Looking up at the strip of wood over the window from which the drapes were hanging, she noticed a small greyish cloud forming directly above it. This became more dense and then dissolved away. Where it had been, there now stood a small ivory colored plastic figurine, about three inches tall, of Mary, Mother of Grace.

While exquisitely wrought, it was similar to many such figurines for sale in religious goods stores. Thus it had only small intrinsic value, a characteristic of most apports of which I know. However they may be removed from their owners and transported elsewhere, the apporting agency appears to see to it that the owner suffers no serious loss.

Arising from her bed, Rev. Davies took down the newly arrived figurine and noticed that it was quite warm, a characteristic which has often been noted in such cases. This figurine now stands atop her mantlepiece in Los Angeles. Aside from the above, Rev. Davies, like the Hindoo Adept Ramakrisna, is often able to confer her own hyper awareness channels upon others. I have personally received confirmation of this experience from several of her followers and disciples.

MORE CASES FROM THE RECORD

Since such occurences have a long and interesting history, I shall quote liberally, and with his kind permission, from the writings of my indefatigable colleague, Dr. Nandor Fodor, who has researched this subject very thoroughly. My own comments will be in parentheses.

> "Apports and deports, (which are sometimes called asports) are the strange arrival and disappearance of various objects through an apparent penetration of matter. This is one of the most baffling phenomena . . . The objects differ in size, may be both inanimate and living and appear none the worse for their strange journey.
>
> "The phenomena were first observed by Dr. G. P. Billot and described in 1839. In 1844, Dr. Larkin of Wrenthham, Mass., reported curious occurrences around his servant girl, Mary Jane. On one occasion, the whole family being assembled round the couch of the magnetized sleeper and every door being shut, a heavy flat-iron, last seen in the kitchen quite a distance away, was suddenly placed in their midst, and, at the request of Mrs. Larkin, as suddenly disappeared. It was next found back in the kitchen, every door of communication having remained closed . . . .

> "In the early years of American spiritualism, the apport of a white dove into a seance circle in Boston was attested by eleven respected citizens. The room had been hermetically sealed for 24 hours previous to the promised presentation . . .
>
> "One may expect that sometimes the arrival of the apport would be noticed. This has indeed happened. A pair of modest earrings . . . was seen to arrive in the Millisimo seances. 'We all saw the trumpet, having a phosphorescent band, rise towards the ceiling and turn upside down so as to place the large end uppermost. Then we heard something fall heavily into the trumpet, as though the object had dropped from the ceiling.' "

In 1910 C. L. Tweedale reported that his mother had sustained a cut on the head. While he and his wife were examining the cut, he saw a jar of ointment emerge from the ceiling, shoot across the room, fall on the piano and from thence to the floor. The room was brilliantly lighted with a 100 watt bulb and the jar of ointment had previously been locked in a cabinet. (Tweedale reports many more such instances.)

Stainton Moses reports the case of a little bell which had been placed in a room adjoining the seance room. It was heard to ring and the ringing kept coming closer to the sitters despite the closed door. It finally came to rest on the seance room table. Commenting on this case, Fodor states:

> "(Normally) one would suppose that a hole must have been made through the door to open a free passage for the bell. Naturally, the disintegration should not be conceived in the same sense as atomic disintegration. Otherwise we would have to ask with Whately Smith what becomes of the enormous quantity of energy which must be liberated. How it is prevented from being dissipated and how it is collected again and recondensed into matter? (He asks). Is it stored in a reservoir, so to speak, which is not situated in our space at all? This leads him (Smith) back into the 4th dimensional theory. This theory was advocated by Professor Zollner to explain the phenomenon of interpenetration of matter which he observed with Henry Slade. It was approved

by Lombroso and Flammarion and is endorsed by Whately Smith in England and Balcolm Bird in America.

"This speculation cannot be easily dismissed as we know little about the actual process of dematerialization and recondensation. The operators (spirit controls) sometimes speak of the difficulties they have to overcome. 'I wanted to bring you a photograph in its frame with the glass, but I cannot manage it. I will bring it to you without the glass'—says control Cristo d'Angelo in the seance of July 8, 1928, at Millisimo.

"Another time a large ivy plant, about one metre fifty centimetres in height, was apported in three parts. First came the earth, then the plant with clods sticking to it and finally the pot. The operators could not manage the three things at once."

Many more cases are cited in Fodor's research. Yolande, Mme. d'Esperance's control, enjoyed apporting flowers to the sitters. On one occasion, she apported a seven foot tall golden lily plant which was photographed by Prof. Boutleroff. After it was photographed, Yolande tried unsuccessfully to take it back and was in despair because she could not manage it. It seems she had obtained it on the promise of returning it. About a week later, however, she managed to take it back. It disappeared as mysteriously as it had come. Researcher Aksakof also witnessed these phenomena.

Dr. L. Th. Chazarain, relates the extraordinary case of the placing of two carefully marked chaplets in the coffin of a child. He did not lose sight of them until the lid was screwed down, and kept the coffin under continuous observation until it was finally buried in the cemetery. Two days later, the dead child's mother and a Mme. D. "suddenly saw something white detach itself from the ceiling and descend slowly to the ground in a spiral course." It was one of the chaplets surrounded with wadding which "smelt of the corpse." The child's body had been wrapped in wadding. Two days later, the second chaplet appeared in the same manner.

In poltergeist phenomena, stones, some quite heavy, have been seen moving more slowly than normal and when com-

ing to rest on the ground have been found to be quite hot. Major General A. W. Drayson, reporting on the apport mediumship of a Mrs. Maggs, states that literally thousands of apports arrived. These seances were strictly private. Mrs. Maggs was the wife of a local editor and herself a writer. "The household was supplied with eggs straight from Brooklyn from a spirit circle and return gifts were sent by similar means to countries as distant as Spain, Australia, India and China . . . Once a letter was apported and read. A corner was torn off for identification and then deported back (to the sender). Ten days later it arrived (through the mail) addressed to General Drayson. The torn off piece fitted and the contents were identical."

In these few pages, I have only touched the hem of this subject. I have reports before me from many countries and scores of seance groups, many of them at the University level of investigation. Even if ninety per cent of these reports turned out to have normal explanations, the remaining ten per cent would still give us ample evidence for accepting this type of psychic phenomena as genuine. Since human beings are also subject to this same apport and deport (asport) phenomena as are physical objects, we will turn next to a few such cases. In SPR language, these are known as *transportation* cases.

TRANPORTATION CASES

Some researchers, including Fodor, regard transportation as a composite phenomenon between apports and levitation. Apports, we know, imply some sort of disintegration and levitation and have often been observed. As must be implied from the evidence, all types of psychic phenomena have occurred throughout the ages. They are part and parcel of Reality and will always be with us. Both levitation and transportation are mentioned in the Bible, Ezekiel XI, 1, and Acts. In more recent times (1931), Mr. Thomas Blyton tells us:

"I was present on one occasion at a private home seance at Hackney, London, when without warning or preparation, in total darkness, Mr. Frank Herne was suddenly placed in the midst of the sitters; and after

recovering from our surprise and resuming the seance, Mr. Herne's overcoat, hat and umbrella were dropped on the table. John King (control) speaking in the direct voice, explained that his band of spirit people had found an unexpected opportunity to transport Mr. Herne from where he had been with friends witnessing a theatrical play that evening. On his appearance at Hackney he was in a semi-conscious condition."

Mrs. Guppy's transportation is the best corroborated early case, occurring in 1871. Because so many reliable people witnessed it and recorded what they saw, I give it below, with a few minor deletions, from Foder's report.

"There were ten witnesses; two mediums; Williams and Herne and eight sitters . . . In answer to a facetiously expressed wish of a sitter, Mrs. Guppy, in a moment of time, was bodily carried from her house in Highbury (North London) to the house of Williams some three miles away. (In the seance room) no window could have been opened without the admission of light . . . Somebody called out "there is something on my head.' A match was struck and there was Mrs. Guppy seated on the table. . . . The sitters were closely packed around it, as they had been at the commencement. Mrs. Guppy wore only a loose morning gown and expressed her displeasure over having been brought to the sitting in such a decollete condition. From the first mention of bringing her to the time she was on the table . . . (she was a very large woman) . . . less than three minutes elapsed.

"Mr. Harrison, an editor, and three sitters escorted Mrs. Guppy back to her home. There their inquiries convinced them Mrs. Guppy was really sitting in the room with Miss Neyland, her companion, at the time (of the transportation.) Mr. Guppy also bore testimony to the fact that his wife, shortly before her disappearance, had been up to the billard room where he was playing with a friend. The visitor corroborated his statement.

"Regarding this visit of inquiry, Frank Podmore adds; 'They learned from Miss Neyland . . . that an

hour or two previously she had been sitting with Mrs. Guppy near the fire making up accounts when suddenly looking up she found that her companion had disappeared, leaving a slight haze near the ceiling."

Many more old cases could be cited, but we shall move on to the fairly recent case, (1928) of the Indian boy Ramkrishna Babst as reported by Harry Price, noted English SPR investigator, and Miss H. Kohn, lecturer in languages at Bombay University. Ramkrishna's brother, Damodar, had been the victim of much poltergeist persecution which type of phenomena will be briefly discussed later, and Price makes the point that Ramkrishna's transportation may have been caused by the poltergeist agency. The lad suddenly appeared in Miss Kohn's doorway in front of Miss Kohn's sister. His feet were not touching the floor and his arms hung limp at his sides, a posture suggestive of being lifted from behind by the waist. Price describes this case as unique because the boy's arrival was seen in broad daylight and not under seance room conditions.

The best authenticated case was the transportation of the medium Marquis Centurione Scotto at Millisimo Castle, on July 29, 1928. Ernesto Bozzano's report is attested by ten witnesses. I quote again from the Fodor research:

"During the course of the sitting, the medium exclaimed in a frightened voice: 'I can no longer feel my legs' . . . The medium was addressed without answer, then felt for. His place was empty. They turned on the red light. The doors were still securely locked with the keys on the inside, but the medium had disappeared. All the rooms of the castle were searched without result. Two and a half hours passed when it occurred to the sitters to ask Mrs. Gwendolyn Kelly Hack to try and get into communication through automatic writing with Imperator, the control. (He replied) 'Do not be anxious. We are watching and guarding. The medium is asleep.' Finally the needed information came through: 'Go to the right, then outside. Gate and wall. He is lying -hay-hay- on soft place.' The place indicated a granary in the stable yard. The entrance door was locked . . . They ran back (to the Castle) to fetch the

key and entering found a small door . . . also locked, the key being in the keyhole on the outside. They opened the door with great caution. On a heap of hay and oats the medium was comfortably lying asleep. When he first regained consciousness and found himself lying in the stable, he feared that he had gone out of his mind and burst into tears.

"The authenticity of the phenomenon was unexpectedly confirmed by a message from New York from the spirit guide Bert Evritt who, when manifesting in a Valiantine sitting, referred to the Millisimo experiments and stated 'that he had helped control Cristo d'Angelo to carry out the phenomenon of the transport of the medium into the granary.' This was received (in Italy by the Millisimo sitters) a whole month before a report of the case had been published in Italy or elsewhere. (This is highly suggestive of a cross-correspondence).

"Scotto, the medium, described his impressions as follows: 'At this instant I could not feel my legs any more, having the impression of going into trance . . . I felt something descending over my brain and my face—and I felt myself light—light—light, but of such lightness—I felt myself fainting and I—Then I recall nothing more.' "

Several more well authenticated cases happening in the past 30 years or so are on record, particularly that of the South American medium Carlo Mirabelli. In the presence of several people who later attested to the facts, he suddenly disappeared from the railway station at Luz (Sao Paolo) and reappeared in San Vicente, a distance of some 90 kilometres. A telephone to San Vicente established the fact that he had arrived there some three minutes after his disappearance from Luz.

Dr. Joseph Lapponi, medical officer to popes Leo XVII and Pius X, reported the case of the Pansani boys, Alfred and Paul, 10 and 8 years old respectively. We read:

They experienced mysterious transportation in a half hour from Ruvo to Molfetta. Another time at 12:30 p.m., they disappeared from Ruvo and at 1 o'clock

found themselves on a boat at sea near Barletta. Once they disappeared in Bishop Berardi's presence while he was discussing these phenomena with their mother. The windows and doors were closed."

It is one thing to disappear in one place and shortly thereafter to reappear in another. But it is quite something else to disappear in full sight of several people never to reappear again anywhere. Quite a few well authenticated cases are in the record, but just one will be cited.

THE DAVID LANG CASE

David Lang worked a farm a few miles from Galatin, Texas. On the morning of September 23, 1880, he walked through his front door and took leave of his wife in the yard. His two children, George, 8, and Sarah, 11, were playing close by. As he was leaving to cross a field, a friend, Judge August Peck, and the Judge's brother-in-law drove up in a buggy. Lang, already on his way, waved to them. He had taken hardly a few steps when he suddenly disappeared in full view of those present. They all rushed to the nearby spot where Lang had disappeared, but no trace of him was ever found.

The whole country-side was aroused over this incident to which the Judge and all concerned testified. The witnesses were examined over and over again, but they all told the some story . . . they had all seen the same thing. The authorities, of course, took a hand in the deal with endless questionings and searches. But when all the hubbub had died down, the cold fact remained that Lang had mysteriously disappeared in the twinkling of an eye, and in full view of five persons, never to be seen again.

A postscript to this strange story occurred about seven months later. The children had gone to the spot in the field where he had been last seen and noticed a circle of stunted yellow grass some fifteen feet in diameter. Sarah called to her father and the two youngsters insisted that in response they had heard their father faintly calling for help. While this statement by the children is no stranger than their father's disappearance, it should probably be discounted. But there is no discounting the disappearance of Lang, nor that of

several other people whose cases must be omitted due to the press of other matters.

POLTERGEIST PHENOMENA

This type of phenomena is so ubiquitous and well reported in the press and magazines that most people know something about it. The name Poltergeist stems from the German and means Noisy Ghost. With the voluminous reporting which such phenomena have had, the general public opinion is that the police and other investigating agencies, of which there have been legion, have been tricked by pranksters. Indeed, many skeptics I have known would not, in fact could not, believe in the existence of the hippopotamus even if they rode one piggy-back through a lagoon. And this proverbial hippo includes most psychic phenomena, excluding improbable-to-believe hunches later verified, which most such people willingly accept. Indeed, the perplexities and contradictions in the human mind are hard to explain. Old Epicurus knew that everything in the universe, including ourselves, is wonderful. improbable, and miraculous. Would that more of us could also realize this simple fact!

My learned colleague, Dr. Nandor Fodor, has researched the record on poltergeists with his usual thoroughness. Says he:

> "Poltergeists, or noisy spirits, cause periodic psychic disturbances of a malicious character in certain places and in the presence of certain, mostly unsuspecting sensitive persons. The appearance is as if, parallel to haunted houses, there existed haunted people. Poltergeists rarely cause serious physical injury, but effect much damage by breaking fragile objects and by occasionally setting fires to pieces of furniture and clothing. The phenomena often cease in the presence of strangers. However, the appearance of some others appears to increase the violence of the manifestation. The display of force may be very great. A man may be pulled out of bed or levitated. The persecution of the victim of the disturbances is often very cruel and does not stop by his leaving the house. There is no control over the phenomena. In rare cases, argument and kindness helps. The intelligence which is behind the manifestation mostly aims at mischief, but sometimes it is malefic and becomes a danger to the life and safety of the afflicted person. Whereas the ordinary psychic manifestations require darkness, poltergeists act in daylight . . ."

Poltergeist phenomena often, but not always, occur in the neighborhood of children who have entered the age of puberty. Water falls from the ceiling, stones and furniture are thrown around, crashing noises are heard . . . just about everything of a mischievous nature happens. Many chapters could be devoted to very recent and well investigated cases which include many police investigations. It may safely be said that rarely has anything been so thoroughly and competently investigated by the police and other agencies as these poltergeist cases. Unlike most psychic phenomena, they occur often over long periods of time and are continuous and easily available for examination by those interested. Dyed-in-the-wool skeptics who still have a spark of scientific curiosity in them can do no better than investigate the next poltergeist case within comfortable travel radius.

Raymond Bayless, in a recent report to the parapsychology labratory of Duke University, recounts the falling and floating of rocks near a house in Big Bear, a resort not far from Los Angeles. They fell in an open area around the house, easily accessible for observation by officers and other watchers. Some of the rocks were hot as well as cold. A sheriff's car was struck but hardly dented by one rock, while another struck the arm of a watcher, who remarked that it did not hurt him. Some rocks seemed to float rather than fall down, and at one point a flashlight beam seemed to attract rather than repel the phenomena. The rocks came in from many angles, meaning that numerous mischief makers would have had to hid in different positions.

Says Raymond Bayless after a lengthy investigation: "No human agency can be found to account for the observed phenomena." Says a deputy sheriff:—"I don't think anything human is causing it." To this, veteran SPR people will say "Amen," even though in a few scattered cases, human prankster fraud has been easily discovered. However, when days

and months go by and no human agency is found, together with pranks like slow, floating, and sometimes hot rocks and household bric-a brac . . . well, have a look-see and judge for yourself.

Concerning the multitudinous and ubiquitous manifestations of the unseen worlds, it would take a dozen books such as this had I been able to fly at a somewhat lower elevation than the bird's-eye view encompassed between these narrow covers. Even from my own shelves and files, several books such as this could have been written. I realize that with sufficient repetition, conviction must come eventually. But I also know that an extreme skeptic, such as I once was, has to get his own feet wet before the full force and implications of psychic and mystical events strike home.

Remember that while an open door may invite you to further and fuller exploration, a hundred such doors can do little more. The unseen worlds, their splendors and their dark regions, must be personally encountered and experienced. To a greater or less extent, depending on time, place, opportunity, and sometimes sacrificial effort, this exploration beyond the covers of a book is open to all. No author can do it for you.

The following chapter will deal with superconscious states.

* * *

ENCYCLOPAEDIA OF PSYCHIC SCIENCE, by Nandor Fodor.
Published by Arthurs Press Ltd., London. Unfortunately out of print).
Many cases cited above are from this book.

STRANGER THAN SCIENCE, by Frank Edwards, (1959.)
Published by Lyle Stuart, New York.
A most interesting complication of well-authenticated cases. The impossible often happens!

CHAPTER TWENTY

SUPERCONSCIOUS STATES

Much has been said in these pages about psychism, sensitivity, clairvoyance, the so-called psi faculties and the like. The five senses and their recent instrumental extensions . . . the telescope, radio, electronics, etc . . . neither do nor can bring us a complete awareness of that stupendous totality which we call Reality, or that which *is*. Thus the psi faculties, which is the generic term for the above awarenss channels, augment and supplement our awareness of this all-embracing Reality. We may see a coil of rope and mistake it for a snake, but we should not blame our eyesight for that, for it is no more than our error in judgment and evaluation. By that same token, a psi faculty can bring us an awareness which we often similarly misjudge and misevaluate.

Our five senses and psi faculties are not the totality of our awareness channels. There exist still others over, beyond and above these. They are often lumped together under the general term . . . *Superconsciousness.*

In a certain sense, they are analagous to the 4th dimension and hyperspace which we discussed in chapters 6 and 7. That is our normal consciousness cannot fully comprehend or deal with them. We can partially describe and generally discuss them, as I am about to do now, but for full comprehension, they require a consciousness of their own, a superconsciousness which is dormantly potential in us all, but so far is manifested in only a few.

Superconscious states of consciousness, like their counterparts in the psi faculties, ascend by stages in degree and potencies. In the psi faculties, we have our Kluskis, D. D. Holmes, Edgar Cayces and other high-order sensitives, with others ranging downward in their abilities. Similarly with

superconsciousness, we have Jesus, Buddha and the Masters at the top, with others likewise ranging downward in their perceptions.

SAMADHI, THE EASTERN VERSION

Samadhi is the Sanskrit term for this state of consciousness. In the East, the Yogas teach ways and means whereby it can be attained. The Kathupanishad tells us it can be arrived at by pure intellection. "By sharp and subtle intellect is He seen." In the West, the B.O.T.A. curriculum leads also in this direction. Some attain it by inheritance, so to speak. That is, they have not worked for it in this life. Others attain it after long meditation and effort. Ann Davies reached that state in early childhood without conscious effort and today enters it almost at will.

Just what is the attainment of superconsciousness worth to the individual who is consciously working his way upward along the path of evolution? Is it an end in itself? Possibly the end of all ends?

DIFFERING PHILOSOPHICAL ASPECTS

Philosophies differ on this point. Much Eastern philosophy teaches that the attainment of Samadhi frees one from the cycle of birth . . . releases one from the bonds of Karma. Per contra, the Western philosophies regard the attainment of the superconscious state as merely a means towards ever advancing evolutionary goals. It teaches that, as in the use of psi faculties, it can be overindulged and misused as an escape mechanism. It flatly contradicts the teaching that its attainment is the end of ends, a total Karmic release and an end of physical manifestation.

Consider the case of a recent Western aspirant. He attained to this state and was able to stay in it at will. So he spent most of his time in this blissful condition, the while being waited on hand and foot and nursed by his fellow aspirants as though he were a baby. He had no time to teach or minister to the spiritual needs of others because he was too busy seeing the allness of everything through the new eyes he had acquired.

Certainly Jesus, Buddha, and the Masters of all times

and climes didn't spend their time that way. Presumably their great attainments might have enabled them to wander off to the Elysian fields, there to bask in the sunshine and eternal radiance of the Godhead. But what they actually did, and what undoubtedly they knew to be their cosmic duty in the performance of which they would reach ever greater heights of sublimity, was to come back or stay right here on this troubled planet and through their physical incarnation as men . . . and doubtless women too . . . to lead the rest of us along the Way they had travelled.

It is not my job to moralize, merely to expound the facts as I and others see them. What people choose to do with their normal faculties, their psi abilities and superconscious states is up to them. But it might be well to ponder on the cold fact that every type of faculty we possess, as well as our material possessions, can be regarded as two-edged swords and used for weal or woe, construction or destruction, and most everything in between.

With the above preamble and explanations out of the way, let us plunge into our subject and see how much of these superconscious states we can pull down into the focus of everyday consciousness. That there is something so to pull down, we cannot doubt. Says physicist Raynor Johnson:

RAYNOR C. JOHNSON EXPOUNDS

> "We live in an age which rightly asks for evidence. The scientific outlook has penetrated in some degree into every man's thinking. We do not live in an age of faith. When modern man thinks about the ultimate questions he is not disposed to accept ancient beliefs; he is not impressed by dogmatic assertion, and he is not able or prepared to respond to sweeping demands for faith. To those who offer him views about the world, about human life and destiny, he asks: "What is your evidence? . . ."
>
> ". . . how absurd it is to suppose that the only evidence to be weighed is that which our five senses provide. The human mind, which in all of us daily receives and interprets the evidence of the senses, also receives from time to time intimations, insights, mo-

ments of illumination, and occasionally vivid experiences, which are felt to be of the greatest significance by the percipient. This is evidence which has to be weighed carefully if we are in earnest to understand the world. I am not now thinking of psychical phenomena, but of experiences of a much deeper kind which can be differentiated from them."

When an individual relates what he can about a superconscious experience, does this constitute evidence pointing to the actual existence and reality of what the percipient tells us he has seen or experienced? If, as some do, we limit accepable evidence only to such items as can be contained within an objective frame, the answer is, of course, no. But intelligent people know that there are vast areas capable of evidential survey which cannot be so limited and confined. In such cases, we ask whether we have a sufficient number of such related experiences to enable us to place them within the framework of human experiences. If the answer is yes, as it is in the subject we are discussing, we must draw such inferences as we can from them, possibly a single general inference, and then appropriately classify such experiences among the many which we encounter in our contacts with Reality.

After acquainting myself with the recorded superconscious experiences of the ancient mystics, and a large number occurring in our own times, including two of my own, I feel able to draw one general inference and several minor ones from them. Before I do, however, we shall explore together a good sampling of such occurrences so that you may draw your own inferences and conclusions for later comparison with mine.

A FEW EXAMPLES

Let us begin by quoting from a letter recently received by B.O.T.A.

"It is with stars in my eyes that I write this letter, for a great Spiritual Blessing has been given to me, who am so unworthy. I wish that I could give it to the world, but, alas, I know not even words to describe it.

"It was as if my heart were a rosebud and before me it

unfolded and bloomed into the most beautiful rose in the world. A dove (force) from heaven descended and its Love caused the rose to open, revealing a door of flame, and passing beyond this door I fell to my knees before a sun a thousand times brighter than that which lights our world. It consumed me and I and it became one and all that existed was it. For fourteen days the dove clung to the rose; I walked thus among a garden of sparkling jewels whose essence of the rose remains for a stranger passing by to ears and love throughout my being. The dove has flown away to bring its gift to another, for I am no more, but only the essence of the rose remains for a stranger passing by to find joy in." J.F.L.

Jacob Boehme (1575-1624), a humble German shoemaker, had many such illuminating experiences. His biographer Martensen tells us (JACOB BOEHME, p. 7:)

> "When quite young he fell into an inward ectasy, and it seemed to him as if he could now look into the principles and deepest foundations of things. He believed that it was only a fancy, and in order to banish it from his mind, he went out into the green. But here he remarked that he gazed into the very heart of things the herbs and the grass, and that actual nature harmonized with what he had seen. He said nothing of this to anyone, but praised and thanked God in silence."

We have the more recent case of Dr. R. M. Bucke (1837-1902), who was one of Canada's foremost psychiatrists. We read:

> "All at once, without warning of any kind, he found himself wrapped around, as it were, by a flame-colored cloud. For an instant, he thought of fire—some sudden conflagration in the great city; the next he knew that the light was within himself. Directly afterwards there came upon him a sense of exultation, of immense joyousness, accompanied or immediately followed by an intellectual illumination quite impossible to describe. Into his brain streamed one momentary lightning-flash of the Brahmic splendour which has ever since lighted his life. Upon his head fell one drop of Brahmic bliss, leaving thenceforth for always an after-taste of heaven

. . . Like a flash there is presented to his consciousness a clear conception in outline of the meaning and drift of the universe. He does not come to believe merely; but he sees and knows that the life which is in man is eternal as all life is eternal; that the soul of man is immortal as God is; that the universe is so built and ordered that without any peradventure all things work together for good of each and all; that the foundation principle of the world is what we call love, and that the happiness of every individual is in the long run absolutely certain . . . He claims that he learned more within the few seconds during which the illumination lasted than in previous months and even years of study, and that he learned much that no study could ever have taught . . . Its effect proved ineffaceable; it was impossible for him ever to forget what at that moment he saw and knew; neither did he, nor could he, ever doubt the truth of what was then presented to his mind."

Psychologists know, as did the ancients and also many primitive people, that certain drugs can produce superconscious states. Their use is, of course, strictly enjoined by all metaphysical teachings, and I know of no psychologist or psychiatrist who advocates their use except under strict medical supervision and administration to thoroughly instructed people.

One such drug is the gas nitrous oxide much used in the past by dentists and as pre-anesthetic. In my 22nd year, I was deeply engaged in the study of mathematics and had pondered many hours on the significance, if any, of our symbol for infinity, which is the figure 8 lying on its side. In our normal consciousness, we cannot handle whatever reality there may be behind this concept of infinity. It is an absolute, and like the concepts of infinite space, time and even God, is not amenable to intellectual manipulation. We sometimes feel we handle such concepts by supplying them with qualifications. But we fail to realize all too often that any qualification or attribute is always a limitation, and absolutes by definition do not have limits.

As a young man, I was placed on the operating table for

major surgery and the nitrous oxide mask was placed over my face. I had taken no more than a whiff or two when my normal consciousness was replaced or overlaid with a far vaster consciousness, which in a flash showed me the true nature and meaning of our mathematical symbol for infinity. Indeed, my comprehension of what I was shown was so precise and clear that I marvelled at my previous dumbness.

Later, in bed, I had ample time to contemplate my experience and realized that while I was undoubtedly stupid in relation to the vast consciousness I had momentarily perceived, I was probably not so stupid in relation to my normal college mathematical studies . . . at least my professors didn't think so. I have never been able to bring down to normal explanation what I then so vividly perceived. The best I can say is that the problems which attend the concepts of infinity, pre-beginnings and post-endings and the like, are no problems at all when viewed from the higher plateau of super consciousness.

In chapter 6 I have related my own and Dr. Kinraid's clear perception and total comprehension of a four dimensional object, a feat quite impossible to a so-called normal state of consciousness.

Please do not impute to me any feeling of superiority possibly derived from these experiences. The record shows that all manner of people have them . . . often people far removed from spiritual or even altruistic pursuits. They are just a part of our inner natures even as are the psi faculties, and often, even when not studiously pursued, just make their appearance to us even as does a bolt of lightning.

For instance, we have the case of a 14 year old Sunday school girl who felt impelled to slip out of the class-room and ascend a dusty and uninviting flight of stairs. In later years, she wrote of her ensuing experience as follows:

". . . as I neared the top step something inexplicable happened. It was as though I had suddenly pushed up through the mists into a clear and beautiful atmosphere. I neither saw nor heard. I just felt an indescribable ecstasy as I was suddenly conscious of an overwhelming

love which seemed to encompass all that was and is and will be. It was all-encompassing and personal at the same time and lifted me to superb heights . . ."

This lady went on to relate how this state of consciousness stayed with her for several weeks during which time she went about her usual occupations but with an entirely different attitude towards them. Finally it left her, but she was able to retain enough of its memory to sustain her through all of life's problems which she later encountered.

A close friend of mine, a prominent attorney and the head of a group of large corporations, had for years been sunk in a deep despondency, the cause for which was certainly not to be found outside of himself. He was wealthy, healthy, had a fine family and held high positions in the business and social worlds. Yet he was perennially unhappy and did not respond to much counselling and his friend's and family's efforts to bring him out of it. Then one day while driving, the bolt of superconsciousness struck and he suddenly saw himself, the world and everything in it in a new and glorious light. It was a blissful and all-encompassing experience, and tears of joy ran down his face when later he recounted his experience to me.

In the above two cases, we see the outlines of a purely emotional experience, but in my own cases and Dr. Bucke's, the intellectual element prevailed. Thus we see that while this experience wears different aspects to different people, the central aspect is one of overwhelming joy and bliss and an intimate awareness of one's identity with a far vaster *I am* than the one which our ordinary faculties provide. Saints and cloistered celibates may sit under a banyan tree or in their secluded cells and experience a self-created bliss, but we common people must live in the outside world and experience both its joys and sorrows, and above all, its uncertainties. But those upon whom this divine illumination falls are at least for a time far removed from all sorrows and uncertainties. As physicist Johnson tells us; "The never-to-be-forgotten moments come to ordinary people, and in their testimony I find the deepest and most convincing assurance that *all is well.*"

COL. A. E. POWELL EXPOUNDS

Col. A. E. Powell has several interesting things to say and a friend's recent experience with superconsciousness to relate. With the kind permission of the Editor, I quote him directly from the pages of the Psychic Observer (December 25, 1960). Concerning the attributes of superconsciousness, Col. Powell tells us:

"A sense of absolute assurance, actuality, reality. There is not the faintest suspicion of it being a dream, hallucination, or anything of that nature. Above all things, it is real, definite. There is a feeling of tremendous alertness, awareness, expansion of consciousness which is all embracing.

"There is a sense, not merely of sharing the consciousness of other entities, or even of objects, but of perfect, complete identification. One does not hear, see, feel, etc., through another entity. One actually *is* that entity. It is not two consciousnesses merged, or side by side. The consciousness is *one*, a totality, a full and complete at-one-ment . . .

". . . a sense of . . . bliss, of complete, utter joy, happiness, though those words fall far short of being truly descriptive. (The Sanskrit word-symbol *Buddhi* stands for these feelings.)

". . . (a) realization that this lofty, deep, profound, all-inclusive consciousness cannot be expressed in our normal words . . . Hence mystics in attempting the impossible, to describe the indescribable, have to fall back on allegory, metaphore, poetical expressions . . ."

Col. Powell, who doubtless has had his own experiences, now quotes from a friend's letter:

"Last night I had one of the very finest experiences I have ever had. I don't know if I can ever describe it.

"I was in bed with terrible pain in chest and arm . . . I think it would have caused an ordinary person to pass out; but I am used to severe pain and have a tolerance for it.

"My vision widened out. The walls of my room disappeared, and I could see in front, behind, all around

me, at the same time. An enormous feeling of calmness came over me.

"I could see things miles away, as if I were right over them. I was a consciousness that was spread out over miles of space. My thoughts were exalted. Material things meant nothing at all. All human aspects were as nothing. Earthly things did not matter in the least.

"I saw a beautiful lady, dressed in black, with white veils streaming. She said (mentally): "Drink deep, but not too deeply, as this is your first taste and view of the Universal Mother."

"The voice gave me great assurance, and I drank deeply from the unearthly cup of celestial joy. I seemed to be one with all I surveyed. My vision reached for miles. I could see autos miles away, and could see into each one, as if it were transparent.

"I was everywhere at once. A white dog ran along a highway. I could see over and under the dog, my sight following along with the dog as though I were the dog itself. I could smell what the dog smelled. I could see the ground as I, the dog, travelled over it. In fact the entire picture for miles around *was me* spread over it all.

"I was a great sponge, soaking up all sounds, experiences, feeling, smells. All of it was *me*. Such supreme calmness I never felt before. I now had time to look into all things. I seemed to know all things, and my earthly thoughts and theories were the least important.

"I thought if this is death, I will now have time to explain the universe. This ecstatic state lasted a full ten minutes at least. But I wanted to stay. No pain now at all. Only supreme peace and well being. I wished others could feel as I did. There would never be war, only peace and goodwill toward all mankind. The very thought of an unkind act brought great sadness and tears to my eyes.

"My gaze went back to the divine form in front of me. She was shimmering, changing size, fading in and out

of view. Finally the voice came mentally into my head once more: "This is only a small preview of what is in store for you, and others like you, who are paying off free-will Karmic debts. I have come also to ask you to offer up your pain for others, willingly and gladly. I will direct its use. Please remember after this that the pain you endure is a great blessing in disguise. All will be known later.'

"Then she and all else faded from view; but now the pain was back. But somehow, the pain is not the same. My outlook is brighter. The pain means something now and is much, much easier to stand . . . My mind is changed. I feel only a great kindness toward all people . . . My entire body seems now to radiate nothing but love and good will toward all people. I am not a conceited man, but I now seem to be in a class all by myself, as if I were sort of exalted. So help me, I feel as though I had the power to forgive sins! . . . I feel as if I had been through some great cleansing pillar of fire . . ."

Col. Powell wrote to his friend: "You have experienced the motherhood of nature: Universal benevolence. The very thought of an unkind act brought tears and sadness. With me, it is laughter."

FEELING AND INTELLECT

This reaction of the Colonel's presumed own experiences which in his case was laughter, was also so in mine. It is typical of those who experience superconsciousness by means of the intellect. We laugh or think it funny that our perplexities over the problems of life and death should exist at all, since they do not exist in the superconscious state that we are, or just have been experiencing. Per contra, when this higher state of consciousness reaches us via the route of the emotions, which it more often does, then we feel sad for those whose eyes have not been similarly opened and who are experiencing the seeming vicissitudes of earthly life.

Col. Powell's comments and advice to his friend is well

worth quoting. It embodies in simple, understandable form, the teaching of the Ageless Wisdom. He wrote:

> "Your (experience) came through feeling; mine through intellect. To me the incongruity (between sense perceptions and Reality) is so preposterous, that one's sense of proportion (the essense of humor) is tickled, and I laugh. This happens if I force myself to say 'I dislike . . .' I am grinning at the moment. It is so absurd.
>
> "Now you can feel a great sort of kindness towards all people. Make this include also animals, birds, insects, even minerals, inanimate matter, if there is such a thing! . . . and you have precisely what some have arrived at by pure intellection, as per Kathupanishad.
>
> "Stand by this. Do not hold on to it as though it were a doctrine, teaching, creed, formula. Let it be *you*!, till anything else becomes impossible. There is no effort. It is just being natural.
>
> "Discard the silly, shallow, stupid idea of sin. When people do sin, it is as far as they have got; they are evolutionary babes; young, inexperienced, immature. Fancy blaming babies for misbehavior! It is as silly and unjustified as that.
>
> "You have been cleaned out, swept through, dross carried off, light let in. Your window is now clearer and cleaner, more transparent, far larger; its frame of limitations is fading, dimmer.
>
> "Do not regard physical death as an ordeal. Far from it . . . The ordeal is physical birth. Physical death is release, the end of your prison interlude."

PHYSICAL DEATH NOT NECESSARILY A RELEASE

With Col. Powell's statement that physical death is a release or the end of a prison interlude, I cannot agree. I quote it only because so many people believe it. We must assume that all suicides believe it, and many others whose lives have been difficult and unrequiting. I have had post-death communication with two suicides and many others who have passed over "steeped in sin and iniquity" as the

world sees it. Certainly the Rev. Vale Owen, that great English psychic, and most psychics and research people whom I know, or know about, tell us that while death may be a release from a certain set of difficulties and unpleasantnesses, such as physical pain, that nevertheless other equally distressing situations take their place if we have not worked through them in our earthly lives. Enlightenment, a closer approach to Reality . . . such things diminish the bars and lower the walls of our prisons, be they here or hereafter. Physical death in itself alone is *not* a release.

However, it often seems that way, as when death occurs at the end of a Karmic cycle, which it often does, and we find ourselves free of our former Karmic debts. As Kipling put it in one of his immortal poems: "There's no discharge in the war." But the war can and does end for many at the time of death, thus creating the illusion that death has ended our troubles. Even our human geographical boundaries often end at mountain ranges, rivers and oceans which are natural barriers. So it is that the river Jordan is often a boundary between a distressful past and a far pleasanter future. The danger lies in not realizing that we ourselves, through clearer understanding and wiser actions, must create and reach this boundary by our own efforts.

In a B.B.C. talk, William Golding spoke of "The measureless gap between the poetic perception of reality and prosaic unreal commonsense" . . . and of language he also said that it "fits over experience like a straight-jacket." Who,indeed, can describe a sunset to a blind man, or a symphony to a deaf person? Yet even as in the blind man and the deaf person, there is some inner perception of what we are talking about, some subliminal awareness of color and sound, so in this matter of bringing down superconscious experiences into language, some awareness, some flavor or scent of these transcendent experiences, start the chords of harmony and understanding vibrating in the depths of our inner being. Possibly you will become aware of this when you read the following direct quote language taken from written accounts of superconscious states experienced by a wide variety of people.

"The memory of it has remained vivid and real ever since, and has brought me the greatest happiness and understanding."

"Now I *know*. I am truly thankful for this gift of knowledge."

"I instantaneously felt that every element of the landscape was alive, the light, the air, the ground and trees. All were inter-related, living the same life . . ."

". . . something with perceptions extended . . ., something infinitesimal yet supreme, fragment and whole, wave, beam of light . . . something which, when the elated mind tried to realizes it, broke up thus into a thousand facets, but which in spells of deepest experience sank into a luminous sense of peace."

Listen to the mathematician imprisoned for his political views. Scratching on the wall of his cell with a piece of wire, he had just recovered Euclid's proof that the number of primes is infinite.

"The significance of this swept over me like a wave. I must have stood there entranced with a wordless awareness that 'this is perfect'; until I noticed some slight discomfort nagging at the back of my mind—some trivial circumstance that marred the perfection of the moment . . . I was of course in prison and might be shot. But this was immediately answered by a feeling whose verbal expression would be; 'So what? Is that all? Have you got nothing more serious to worry about'?"

Here we see the superconscious awareness of a far broader set of values. He tells us that he experienced peace and bliss even though he fully expected shortly to be looking down the barrels of a firing squad. Surely many of the early Christian martyrs, and many others in later times, must have become superconsciously aware of the same set of cosmic values. "Greater love hath no man . . ." Is not the sacrificing of one's own life for another symptomatic of a momentary glimpse into the basic unity of all life?

Materialists will lightly set aside these experiences, and hundreds more that could be cited, as hallucinations or a

form of psychosis, for they cannot be brought under the searchlight of laboratory examination and repetition. Thus common sense, "that perennial obsession of the small mind," dictates to many what they should or should not believe.

Again, however, I must disagree with the implications of the above quotation. It is the *misapplication* of common sense which can lead us astray. Common sense should guide us only in the immediate and pragmatic experiences of everyday life. When it tells us not to walk in front of a fast moving truck, or swim in the Niagara river near the falls, it performs a very useful, indeed essential, function. Thus common sense should be confined to common matters. Science has little use for it, since so many common sense matters of yesterday's beliefs have been shown to be sheer illusions. Certainly in the study and observations of psychism and the superconscious states, it should likewise be discarded, since the incredible and impossible have the disconcerting habit of showing themselves most unmistakably at every turn.

INFERENCES ARE DRAWN

What general inference, and other inferences, can we draw from these superconscious states? To me, the general inference is most unmistakable. All life and its counterpart matter, are One. The illusion of duality disappears in the true superconscious state. Only one Great Consciousness exists of which all else, including the human group, are but subdivisions. The object of conscious evolution is the realization of this supernal fact. A minor inference is that the recognition of this great fact, even in its lesser and partial perception . . . in which category we must include most superconscious experiences . . . brings with it a truly cosmic exaltation and bliss. This is true, but in lower degree, even when we experience the superconscious state on the intellectual levels. The summation of all inferences we can draw . . . quoted earlier in this study . . . is that basically and cosmically, and regardless of any and all outer appearances, *All Is Well.*

To me, this subject is so fascinating that I was tempted to devote several more chapters to it. But disregarding modesty . . . of which I have not too often been accused! . . . a

strict regard for the truth as I see it . . . with which, fortunately, most people credit me . . . compels me to realize that physicist Raynor C. Johnson in his WATCHER ON THE HILLS (Harper & Brothers, 1959) has done a far better job on this subject than I could ever hope to do. The many cases he cites, together with his illumined and cogent commentary, are, in my opinion, *must* reading for all who recognize the reality of the unseen worlds and are concerned about the direction in which humanity is moving.

All cited cases and quotations, with the exception of those otherwise noted, have been taken, with the kind permission of the publishers, from this book.

* * *

CHAPTER TWENTY-ONE

REINCARNATION

We have discussed the evidence for suvival at considerable length and referred to a large volume of additional reading . . . Evidence for reincarnation . . . previous lives of the same ego . . . is also evidence for survival, obviously, but not vice versa. Reincarnation depends, of course, upon survival, so its discussion comes appropriately after the evidence for survival has been presented. We shall now try to make some headway into this difficult and controversial terrain via the empirical evidence so far brought out by SPR. Aside from the evidence, this subject is closely tied in with philosophical, metaphysical and also straight logical thought; so these items will be touched upon.

THE NATURE OF LOGIC

First, however, we should thoroughly understand the basic nature of logic, which Mr. Webster tells us is "the science of the formal principles of reasoning." What many people do not realize about logic is that it is not necessarily and inevitably a means of ascertaining truth and fact. It is, of course, often a great help in doing just this, but it must be constantly born in mind that it can just as easily lead us astray. This is because conclusions based on logic can never reflect truth or fact if these elements are absent in the premise, or the proposition with which one starts out in one's logical reasoning. Logic, for instance can be used to support the conclusion that reincarnation is a reality. But having reached this conclusion by logic, we must check it on the basis of evidence.

One often hears the term "empirical" used in connection with observation and experiment. What it means is that the results of, and conclusions from, such observation and

experiment are not dependent upon logical reasoning. They depend upon direct perception, which often has flatly contradicted our logical reasoning about this or that matter. Thus, logic is nothing more than a help, and often a great help, in confirming our direct observations. It should only be used as a prop, an assisting confirmation, and never as the sole and final foundation for our acceptances.

EARLY CHRISTIAN AND JEWISH BELIEFS IN REINCARNATION REJECTED AT THE NICEA CONFERENCE

The religious orthodoxies of some half of the world's population affirm belief in reincarnation in one form or another. Legend has it that attempts were made to include reincarnation as a Christian doctrine at the Nicea Council which was held under the auspices of Constantine back in the 4th century. This Council of churchmen under the guidance of Constantine . . . the whip, not guidance, some historians maintain . . . determined what was and what was not to be Christian doctrine and gave us the Bible much as we now have it. Most Christian people today accept the Bible as "the word of God" . . . a statement which I do not contest. But we should be informed, which we often are not, that what many accept as "the word of God" was the subject of the bitterest controversy by dissenting factions of the Council. Indeed, this controversy over this and that doctrine raged for a century or more after the disbanding of the Nicea Council, and even to this day no universal acceptance throughout the entire Christian area has been reached. Those who have read the Vedas, or possibly THE LIGHT OF ASIA by Edwin Arnold, will have been impressed with the analogous "words of God" expressed in these pre-Christian teachings.

No, reincarnation is not a part of Christian theology, but those with open minds may wonder why the doctrine of reincarnation escaped inclusion in Christian orthodoxy. Actually, there are many allusions to reincarnation in the scriptures, and scholars have shown that ambiguous, veiled and highly selective translations from the Greek are responsible for the indirectness of the scriptures on this subject. Charles

A. Luntz in his THE CHALLENGE OF REINCARNATION tells us that: "Josephus, the Jewish historian, states unequivocally that the Jews of his day believed in reincarnation . . . reincarnation was a tenet of many sects in primitive Christianity and was preserved thereafter in various sects down to medieval times."

Pre-birth evidence is not as voluminous as that for survival. But verified memories of former lives, of which we have quite a number, is a very formidable argument to overcome by those opposing this belief. Scientifically speaking, it also suffers with survival evidence from the same skeptical objections. For instance; do the Akashic Records exist and can they be tapped subliminally by the mind of the rememberer? Can a discarnate entity consciously or unconsciously impose the memory of his or her past life on a living person? How about retrocognition? These and other opposing arguments confuse the evidence for those whose preconceptions and prejudices prevent them from following the Rule of the Parsimony of Explanation. So in this case, as in all others, the individual must come to his own conclusions. We shall now consider a few cases of pre-birth memories and refer to many more later.

SHANTI DEVI

Shanti Devi, born in Delhi, India, in 1926, was the daughter of middle-class parents. After babyhood she kept much to herself and her habit of talking to imaginary people caused her parents considerable concern.

At the age of seven, she told her mother that she remembered living in the nearby town of Muttra, where she had never been in this life, and described the house where she had lived. At nine, she described her former husband, said his name was Ludgi and that she had borne him three children whose names she gave. Her parents consulted a physician, fearing for her sanity, and were advised to humor her but to gather all the information from her that they could.

At this point, her parents wrote to this alleged Ludgi in Muttra. He answered their letter and shortly arrived in Delhi with a relative. Just previous to his arrival, Ludgi's

cousin, who knew nothing of Shanti, had come to Delhi on business with her father. He was immediately recognized and named by the child, who also at once recognized and named Ludgi and his accompanying relative.

By this time the authorities became interested and were joined by several scientists. The committee so formed made a thorough investigation and after substantiating the facts so far uncovered, proceeded with thorough-going experiments aimed at further exploring the child's memories. She was taken to Muttra, blindfolded and placed in a cab which she then directed to her former home. An old man was sitting in front of the house when she arrived and she immediately correctly named him as her former father-in-law, Kedar Nath Chaubey.

She correctly recognized and named two of her three former children, but had no memory of the youngest. She had died ten days after its birth!

In the official and medical files of Delhi, many more of her previous life memories, all verified, are related. One of the most interesting and evidential was her remembering having hidden a sum of money in the neighboring house of her father-in-law, Kedar Nath Chaubey. The money was not found there, but Kedar shortly confessed that he had found and removed it. Dr. Ian Stevenson, Professor of psychiatry at the University of Virginia made a thorough investigation of this case and reported that 26 separate memory-statements had been verified by him and that there were probably many more.

In 1958, the last record I have of her, she was in the government service and living in New Delhi. In that year, she told medical specialists that she had finally learned to live in peace with her strange memories.

Shanti's case is a good one to analyze because it is recent and exceptionally well documented. The idea of fraud by the parents seems far-fetched. They were poor people who, despite their poverty, frequently went to the expense of consulting their physician about Shanti's sanity during the two years between her 7th and 9th birthdays. The com-

mittee made extensive investigations concerning any prior contacts possibly made between Ludgi and the Devis, all negative. Although blindfolded, Shanti was able to direct the cab driver to her former residence in Muttra, a town which she had never been in. She described the room arrangments and their contents of this Muttra house which she had never seen. Literally dozens of spontaneous and on-the-spot memories of people and things belonging to this presumed former life were given by this strange child, and all of them were verified. This is not the picture of a hoax, particularly one which extended over several years of critical investigation.

THE DELARREY CASE

An interesting report somewhat off the beaten track is that of Dr. Maurice Delarrey. Through the ouija board, an ostensible communicator, claiming to be a former family servant, stated that he was scheduled to be reborn on a given date into a family who were cousins of the Delarreys. This communicator stated that he could be identified by a slightly deformed right ear similar to a deformity which he had when previously living.

The report states:

> "On the date named, a baby boy was born into the family named and did have a slightly deformed right ear, exactly as described in the communication and as the servant had had when alive. When Dr. and Mme. Delarrey went to visit their cousins, the baby behaved in a very affectionate way towards Mme. Delarrey, although he was otherwise hostile to strangers."

The question often asked in connection with discarnate communications is why are we so seldom informed concerning this matter of reincarnation. This presupposes that discarnate people know much more than we do. Some do, no doubt, but this is also true of incarnate people. In Chapter 2 you read about Mr. S. who could visit the discarnate planes at will. Death held no mystery for him. He knew more than the rest of us. This is also true of reincarnation memories. Some people on our side of the veil have these memories, which is also true of certain people on the other

side. But the rank and file on both sides do not. Consider, therefore, most carefully your acceptances of such psychic communications as may reach you. Blind and indescriminate acceptance is all too often the road to mental and physical ruin.

THE KATSUGORO CASE

Returning to our factual study of cases, that of Katsugoro, a Japanese boy, is noteworthy. It much resembles the better known Shanti case. He remembered a former life as the son of a farmer named Kyubei and his wife Shidzu and that he had lived in a village called Hodokubo. He remembered that his father Kyubei had died and that his mother had later married a man named Hanshiro. He also remembered his own death from smallpox. He, too, was taken to the village he claimed to remember, although he had never been there; and like Shanti he identified and described his former house, several village landmarks which older residents remembered as having existed but which were no longer there, and he also named and described several former villagers. According to Dr. Ian Stevenson, to whom we are indebted for this case, Katsugoro's memories provided 16 separate and distinct items which were verified, and probably many more which the investigators did not look into.

A PSYCHIATRIST RELATES

The reincarnation theory is beginning to have its impact on at least a few psychologists and psychiatrists. In most cases, their experiences have been unsought and spontaneous . . . and not too welcome! Materialistic and religious prejudices die hard! A few years ago, I attended a lecture on reincarnation by my old friend and colleague, Dr. Gina Cerminara, who is a well-known authority on the subject. I happened to sit next to a distinguished looking gentleman, and at the close of the lecture it developed that his car was being repaired and he had no transportation, so I offered to drive him home.

On the way, I asked him what his occupation was. It turned out that he was a psychiatrist, so I asked him some-

what facetiously what such a one as he was doing at a reincarnation lecture. This is what he told me:

Like most of his profession, he sought for the causes of mental illness in early trauma, physiological mental disorders and the like. In the search for early trauma, he used hypnotic regression, for which he claimed considerable success. His technique was to set a metronome ticking and suggest to his hypnotized patients that each tick represented a backward time motion of one month. By this means he carried them back to various periods in their childhood. Then, with the metronome stopped, he would question them about what they might have experienced of a distressing nature of which they retained little if any recollection in their waking state, but which was nevertheless buried in the depths of their consciousness.

He had done this with one of his men patients and was sitting at his desk waiting for the metronome to carry his patient back to childhood. It was a good time for a cigarette, so he searched his pockets for one without success. Then he remembered that he had a carton some place in the kitchen, and after some time, during which the metronome ticked merrily on, he found his cigarettes and suddenly remembered his patient. Rushing back to his office, he stopped the metronome and began questioning the subject. To his amazement and great interest . . . this was before the publication of Bridey Murphy . . . the voice of an old man answered him. He questioned this voice then and also upon subsequent occasions the while taking copious notes. This old man's voice gave him names, places and events which he was later able to verify. This was the reason, he told me, why he had come to Gina's lecture.

Naturally I asked his permission to quote him, but this was denied on the grounds that it would hurt him in his profession. Indeed, I have encountered this sort of thing very often. Economic and social determination being what it is, it takes a lot of courage and often self-sacrifice to confess publicly to what one knows and believes. If anyone should know this, surely I do . . . but that is not a matter for these pages.

A REPORT FROM EUROPE

Sometimes the reputation of those who have passed on must be guarded by those who remain behind. Thus I have in mind a world-famed psychologist who in the course of his professional work had become completely convinced of survival and reincarnation. An old student of ours, returning from abroad, told us that he had taken a course under this famous doctor. When the doctor learned of his interest in metaphysics and that he was also taking courses in the B.O.T.A. curriculum, he was taken into a private and locked room in which the doctor had assembled many case histories and tape recordings, all evidencing survival and reincarnation. The doctor told our student that instruction in the contents of this room was only to those students who held no materialistic or orthodox prejudices . . . people willing to accept volumes of convincing evidence without reference to conventional beliefs about the possible and impossible. This student told us this in confidence which I must respect, but I may say that this doctor's name and reputation is undoubtedly known to all of you who have been sufficiently interested to read this far in these pages.

DR. BLANCHE BAKER REPORTS

A psychiatrist willing to admit her convictions in this field was my good friend, the late Dr. Blanch Baker of San Francisco. She worked for years with reverie regression, which is the suggested inducement of a mild form of conscious dissociation. Some of her tape recordings were most interesting. Several recorded the subconscious memories of two men patients unknown to each other who remembered their lives in England back in the 11th century. Both must have lived, ostensibly, during the same period and at the same place, of which they gave quite detailed descriptions which also named and described many people. Dr. Baker was unable to verify these statements from any of the histories which she searched, and it took a friend of hers, a professor of history, and two graduate students several years to verify many of the statements made by *both* these patients, who, I was told, were un-educated men whose

conscious knowledge of the subject was therefore highly improbable.

A term coined by the engineers in my former laboratories was Douse's Law. Whenever something was inexplicably mislaid, or some project went haywire because of something which should not have happened, they called it the operation of Douse's Law. Dr. Baker was seriously ill for many months before her final passing during which time her files fell into disorder. Her husband has been unable to locate these tapes which will doubtless turn up after this manuscript reaches the presses . . . Douse's Law again! When and if they do, we will have a well documented cross correspondence case involving reincarnation.

This brings up the question of documentation, which I define as quoting or relating something written, said or done by some named person. Often documentation is considered acceptable by many when an author names someone who in turn has named someone else, etc. To be sure, a famous name carries weight. Less famous names carry less weight and sometimes no weight at all. Many readers are impressed by documented names which they do not know. I have run across a lot of documented names which I do not know, which presumably should impress me with the truth of what I happen to be reading. They don't. What impresses me most is a large number of reports from different people in different countries and during different periods. If such documents report substantially the same type of happening, I am impressed . . . particularly when I have had similar experiences myself or know of someone close to me who has. "What's in a name?" is a familiar expression which casts doubt on acceptances by documentation. "Twenty thousand Frenchmen can't be wrong!" is the reverse of this idea. I like it better and invite you to consider it in your criteria of acceptance. The few cases cited in these pages you will find to be greatly multiplied if you follow through with the suggested reading.

THE SAMONA CASE

The Delarrey case, cited previously, is by no means unique. Alexandrina Samona, the five year old daughter of Dr.

and Mrs. Samona, of Palermo, Sicily, died on March 15, 1910. Three days later her grieving mother dreamed about her dead daughter, who begged her not to grieve since she, Alexandrina, would shortly return to her "little, like this" indicating a baby. Again after three days, the mother had the same dream, so she and her husband attended a mediumistic seance, where the ostensible Alexandrina, through the medium, again foretold her return as a new baby, also that she would be one of twins. Since Mrs. Samona had undergone surgery which was supposed to have reduced or abolished her fertility, the Samonas experienced little comfort from this information.

Nevertheless within a year, twin girls were born to Mrs. Samona. One of the babies bore a striking physical resemblance to Alexandrina, and was named for her. According to Dr. Samona's report, the two Alexandrina's had many similarities of physical form and function. Both were left-handed, which none of the other children were. Alexandrina II had hyperaemia of the left eye (slightly bloodshot); slight seborrhea of the right ear (discharge) and slight facial asymmetry. In writing his report, Dr. Samona stressed not only the physical similarities between the two Alexandrinas but also their character and psychic similarities. Both liked and disliked the same things and persons, etc. The full case has to be read to appreciate the multitude of ways, many of them quite small, in which the deceased and the living Alexandrina resembled one another.

That the deceased Alexandrina knew that she was about to be reborn does not necessarily constitute precognition any more that it did in the Delarrey case. We shall deal with true precognition in a later chapter, but it must not be confused with knowledge of future events which are either known about in the present, or planned for the future, such as astronomical events or one's visit to the doctor next week. We are certainly not in a position to deny that certain people, whether incarnate or discarnate, may learn of events planned for the future, whether so planned by themselves or somebody else. Thus, Alexandrina and the Delarrey servant may have been able to plan their next incarnation by use of some higher faculty in themselves, or such plans may have

been made by others better qualified. We can only guess at such matters, but at least we are privileged to know and record the facts.

EDGAR CAYCE

Even a bird's eye view of reincarnation such as this one would be incomplete without mention of the late Edgar Cayce, one of the most remarkable psychics of recent times. I had the great privilege of knowing him, his son Hugh Lynn, and several of his biographers, including Dr. Enid Smith, Dr. Gina Cerminara and others who were close to him. If ever a man of God walked this earth, it was Edgar Cayce. His devotion to the service of humanity and his personal integrity in all ways were not acquired, they were ingrained. His phenomenal psychic and spiritual gifts are too well known to require recounting here. His reincarnational readings which he gave to thousands enabled many of them to understand themselves and the karmic causes behind their current conditions and ailments in a way which no other agency could have accomplished . . . a knowledge which in a great number of cases provided cures of both physical and psychic ailments. I shall cite just one of his cases from MANY MANSIONS, by Dr. Gina Cerminara.

> "The readings customarily gave the exact name borne in previous lives; but in several instances they also told the individual where he might find records of his former personality—either in a book, an old registry, or on a tombstone. Perhaps the best example of this was the case of a man who was told that his name had been Barnett Seay in his former life, and that he had been a soldier in the Civil War. He was told further that he had lived in Henrico County, Virginia, and that he could still find the records of this former personality if he looked for them.
>
> ". . . the man made a trip to Henrico County . . . (and from there) was referred to the Department of Old Records of the Virginia State Historical Library . . . he actually did find the records of Barnett A. Seay, who had enlisted in Lee's army as a color-bearer in 1862, at the age of twenty-one."

Cayce was primarily interested in helping people. He was born in 1877 near Hopkinsville, Kentucky, of uneducated farming parents and his own schooling went no further than the ninth grade, nor did his busy life permit further study. Thus he was little concerned with the intellectual and scientific side of SPR which accounts for the paucity of specific reincarnational evidence in his readings, although a few were found, checked on and verified. People in trouble came to him for help, not scientific verifications, and in thousands of cases they were greatly helped.

The point I wish to make here hinges on current psychological and psychiatric technique. It is held that if early traumatic events can be uncovered in the lower depths of consciousness which are unknown or forgotten in our waking states, and if these events can be paraded before us, our knowledge of them is of great therapeutic value in bringing us back to a normal condition. Thus the Cayce reincarnational readings stressed the cause and effect reasons for the subject's current troubles . . . i.e., having been this or that sort of person, and having done thus and so of a questionable nature in a former life, the reasons, under karmic law, become understandable, and to understand is often also to cure. Except for the injection of the previous life element, this type of therapy differs little, . . . if indeed any at all . . . from our modern "couch" therapy.

COSMIC JUSTICE AND REINCARNATION

Our one-birth Christian orthodox theory has always been baffled by the "why the genius and why the leper" sort of question. If cosmic justice prevails even as does nature's universal and immutable laws, the one-birth theory falls completely down in explaining what so often happens to us, i.e., one person going merrily through life on cloud nine while the chap down the street continuously suffers from a variety of vicissitudes. When we can find no cause-and-effect reasons in either of these two lives, Christian orthodoxy falls back on "divine wisdom" and "the will of God" explanations. This sort of answer makes a sweeping demand for blind faith, and however good an answer it may be in one sense or another, many people in this age cannot accept

it. In the opinion of many, reincarnation and karma is a much better answer, which adds the element of cosmic justice to divine wisdom and will. In relation to the Cayce readings, Dr. Cerminara states this idea very nicely.

> "The Cayce readings give a continuous evaluation of suffering in an ethical, universal, and thoroughly intelligible frame of reference . . . they are engrossing, encouraging, inspiring, and deeply reassuring, even though the springboard is more often than not some kind of disease or deformity.
>
> "Not all the karmic examples in the Cayce files are instances of frustrations and abnormalities . . . human ability, talent, genius, distinction of any sort are the karmic rewards of lives well spent along these same directions in the past.
>
> "A favorable environment and a healthy body are also positive karmic consequences, but explanation is not often given by the readings for their karmic basis . . . possibly because the source of information, like a good news reporter recognizes that it is not the good but the calamitous that has news value . . . Personal beauty is likewise a positive karmic consequence . . . a beautiful body in the present is the result of care devoted to the body, the temple of the spirit, in the past . . ."

KARMA AND REINCARNATION

This last statement clarifies a question bothersome to many. Why is it that many good and even saintly people often have unattractive and even diseased bodies? One might suppose that past incarnations entitled them to something better. Let us consider for a moment the statement about karma contained in the Vedanta philosophy. "The effect is equal to the cause and lies within the domain of the cause." The *domain of the cause* in the above quotation is the human body and its proper care as the temple of the spirit. In the past, castigation and neglect of the body was often practiced as a means towards the attainment of spirituality. This idea even holds over in several sects, and by many people today.

Thus, if we accept the *domain of the cause* philosophy, abuse and neglect of one's body in a past incarnation is one of the karmic causes of unattractive and unhealthy bodies in this life, no matter what other evolutionary achievements we may have accomplished. This also accounts for the fact that some beautiful and healthy people are anything but beautiful in their characters and social conduct. A beautiful spirit in a beautiful body may be an important evolutionary goal, but since we often see the one without the other, both observation and logic tell us that the two need not go together. The one can be had without the other.

The reincarnation and karma concepts go together like Siamese twins. Consideration of the one almost compels consideration of the other. Thus, if we consider the logical and empirical evidence for reincarnation to warrant our inclusion of reincarnation in our personal philosophy, we owe it to ourselves to get a better understanding of karma than is usually taught in the several metaphysical teachings which I have studied.

This recalls a conference I had many years ago with the late Claude Bragdon, who was not only a versatile architect and mathematician, but also a deep student of the Eastern philosophy. I was consulting him, as I often did, about one of my manuscripts, when he branched off into a long exposition of karma from the Vedic angle as expressed in the above Vedantic statement. Thus he rang the changes on the old theme of our getting our come-uppings, good or bad, in strict accordance with what we had done, or had not done, in this and past lives.

When he had run out of breath . . . he was most vehement in his advocacies . . . I quietly asked him if he had submitted his theories to rigorous analysis. Being a mathematician, he knew without explanation that I was asking him if he had used appropriate mathematics in the examination of his theories. He also sensed that my question was the opening gun in a forthcoming barrage of symbolic logic aimed at annihilating his position and beliefs, which indeed it was. He remained silent for a few minutes and his emotions caused him to grow pale. But, above all else, he was

a man of science and knew that he had to meet me on that ground.

Finally he spoke, saying: "Felix, I know that you have done what I have not done and that which I should have done. You are about to tell me that the odds against my statements being true are enormous. Math is as great a debunker as it is a verifier."

How right he was! In mathematical terms understandable to us both, I then showed him how the law of the individual karma had to be extended and amplified to include Racial karma. We do not reap alone in our good and bad deeds. The Ageless Wisdom teaches that we are a part of one great body of matter and consciousness. Thus what happens, good or bad, to one single part automatically affects all the other parts. This idea is expressed in a manuscript of mine. The teacher and the aspirant are talking. The teacher speaks:

> "Let us examine this law. It assumes that individually we inevitably reap the fruits of all our deeds, both good and bad. *The effect is equal to the cause and lies within the domain of the cause.* But now, for instance, we are sitting in this room vicariously enjoying the fruits of your Edison's labors on the incandescent lamp. Yet none of us in this life, or conceivably in any other, ever contributed anything to this work. Obviously there are a host of things which are beneficial to us individually to which we have contributed nothing whatever, now or ever. These things are racial heritages. All enjoy them. Obviously they do not lie within the domain of any causes which we individually have initiated.
>
> "By that same token, we must also take the bad with the good. If an engineer builds well, we pass over the bridge in safety and comfort. If he builds poorly, we fall into the river and are drowned, nor should we assume that this happened to us because of some past misdeed of our own. It was the engineer's misdeed or bad judgment, or somebody else's faulty construction which caused our drowning. Thus we have to take the bitter along with the sweet in our collective

environment. It would indeed be a lop-sided interpretation of the karmic law to assume that we suffer *only* from the ill ffects of *our own* misdeeds and not from the misdeeds of others, the while enjoying all the fruits of other people's labor and self-sacrifice.

"I think I understand (the aspirant answers). You mean that however this law may operate in individual cases, it must be extended to include a racial karma which falls upon us all for better or worse, depending upon how we have acted collectively. Yes, that's what St. Paul said in effect to the Roman Ship captain who wanted to lighten the storm-bound ship by throwing the slave's overboard: 'Unless ye all remain within the ship, there shall none come to land'."

This concept of the individual's personal responsibility to humanity in general gives karmic law an understandable and logical basis. On the economic level, when a company's accounts are in the black, all concerned prosper. When they are in the red, all suffer. A single missing spark plug will cause an engine to malfunction and can bring a transport plane down out of the sky. What affects one for good or ill affects all. Ivory tower isolation is an illusion. On the political front, we have learned in our own generation that what goes on in Berlin, Moscow, or even "darkest Africa" can bring us all to destruction, or, per contra, can bring us closer to peace and world brotherhood. Thus our personal responsibilities extend out from ourselves to our families, friends, and local community, the nation and the world at large. Reincarnation and a proper understanding of karma teach us, if we can accept them as fact and Reality, that there are no tropical island retreats here or hereafter. We are all parts of one Great Organism which prospers or suffers in accordance with our thoughts and acts. Euclid tells us that the whole is made up of the sum of its parts, nor can there be a whole if a single part is missing.

This extension of the karmic concept to include an overall racial karma does not preclude the possibility, indeed, the probability, that the Lords of Karma . . . i.e. Beings or a single Being of an order higher than our own . . . may

choose for their own cosmic reasons to exclude or save this or that person from the consequences of bad or unevolved racial karma. We can suspect the presence and operation of such a cosmic choice in so-called miraculous cures, the saving of some particular person from a common disaster, and the like . . . Sometimes this comes in answer to prayer or through the intervention of some spiritually minded person. Such cases suggest that while individual karma is probably quite inexorable where the specific person is concerned, racial karma may be somewhat more flexible where some specific person or persons are chosen to be excluded from its operation. Since this choice lies in an area of judgment higher than our own, we do not and cannot know whom it will include.

We hear of the tragic plane crash death of Dag Hammarskjold, Secretary General of the United Nations, while on a mission of peace in Africa. The death of this desperately needed, dedicated and devoted public servant at this crucial time must show us clearly that, as in the case of Lincoln and even Jesus, our human judgments certainly do not match up with the judgments of Him or Those of higher estate. In our present evolutionary development, what we perceive is no more than the pale and often distorted reflection of Reality. Let him who thinks otherwise start putting his own inner computer to work and then get on the job to improve his own and our racial karma. Socrates was right. The gap between what we know and what there is to know is light-years wide!

Many more reincarnational memories could have been cited here and much more philosophy expounded. However, the skeletal frame-work of the subject has been laid before you in these few pages. It is necessary for us all to do our own thinking and compute our own conclusions. The brief bibliography given below will greatly expand this subject for you, should you feel it to be necessary.

* * *

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CHAPTER TWENTY-TWO

THE FAITH CURE

In Chapter 18 a plausible theory in connection with the so-called faith cure was advanced. An attempt was made to relate the faith cure to familiar biological processes and also to seance room observations. Virtually all religions, be they Christian or other, include the faith cure in their doctrines. The skeptic, to whom many of these pages are addressed, is usually willing to admit that in cases of mental and emotional disturbances, a religious or metaphysical approach to these problems can be beneficial. But when it comes to actual physical lesions, malignant growths, bacterial illnesses and the like . . . well, that is another matter and he is definitely from Missouri.

Being a skeptic myself, I have no quarrel with this mental attitude. It should not be confused with ignorant denial. Education is the only cure for ignorance, and a willingness to learn, a desire for enlightenment, are prerequisites which many do not possess. All such must be left to the slow process of evolution which is the hard way and seldom pleasant.

The word *skeptic* stems from the Greek *skepticos,* which means thoughtful, reflective; akin to consider, which in turn implies a search, an investigation. Thus a true skeptic is one who is unwilling to accept authoritative dicta when not re-enforced by sound evidence. On the skeptic's behalf, we shall now examine the evidence for faith cures, many of which go way beyond the relieving of mental and emotional conditions.

Our first cursory view of them shows that Christianity certainly has no monopoly on them. My late uncle, Charles Kellogg, the well-known naturalist, was a keen observer who spent many years with primitive people. He related to

me a faith cure performed by a Huna doctor . . . we would call him a medicine man . . . every detail of which Charles had observed on an island in the South Pacific.

THE BOW-LEGGED NATIVE

A native was suffering from a severe case of bow legs, certainly not a mental disorder. His legs were greatly deformed, and he could hardly walk. The doctor . . . they call them *clever* men in Australia . . . refused to take this case unless the native would agree to follow his orders implicitly. The first thing he was ordered to do was pay all his debts. When this was done, his next task was to make friends with, or at least apologize to, all his enemies. Then he was ordered to meditate on his sins and repent. All this the native did while still hobbling around on his deformed legs.

When the doctor was satisfied that his instructions had been carried out, he had his assistants haul a hollowed-out log down to the beach. A large brew with all manner of local herbs was next cooked up and poured into the log. The native was then set down in this steaming brew and his legs were soaked in it the while weird incantations were performed by the doctor and his assistants. Then he was lifted out and placed flat on his back on the hard beach sand.

To my uncle's utter amazement, the doctor then proceeded to pull and straighten out the native's legs much as he might have done had they been made of boiled spaghetti. When he had adjusted them to his liking, he told the native to lie there and rest awhile. Shortly thereafter, the native got up and walked away amid the hosannas of his fellow tribesmen . . . much to the prestige of the doctor and the utter befuddlement of my uncle.

THE TZADDI CASE

This recitation made little sense to me at the time, nor was it until many years later that I personally saw a similar occurrence. At the time, I was recovering from a broken leg at the residence of Dr. and Mrs. Paul Foster Case in Los Angeles. I wes being nursed by Ann Davies, who later, upon the death of Dr. Case, became the spiritual head of

B.O.T.A. Rev. Davies owned a little mongrel dog named Tzaddi, to whom she was deeply attached. Tzaddi had suffered for months with a mouth growth on the palate and adjacent to her rear teeth. For months this growth had been growing larger and eventually was pronounced cancerous by the veterinarian. It had grown to about the size of a large marble and the top extended above the level of the teeth. Thus the dog had chewed into it until it became a lacerated mass of flesh. This was particularly noticed by this household and several students when the dog finally stopped eating because of the pain of chewing.

On a Thursday Rev. Davies took the dog back to the vet, who chided her for delaying the visit. He stated that an immediate operation was imperative, and that a deep incision and cutting away of the growth would have to be done. An appointment was set up for the operation on the following Saturday at 8:00 A.M. . . . less than 48 hours away.

Rev. Davies did not retire until around 2:00 A.M. on that Saturday. We had all examined the dog and petted it during the evening. The growth could only be described in layman's language as a lacerated and bloody mess. Upon retiring Rev. Davies suddenly got the idea that a dog might profit as much from the metaphysical healing exercises, which she habitually did upon retiring, as a human being. Thus while in bed she mentally went through the healing ritual as prescribed in the B.O.T.A. curriculum, and then went to sleep.

Arising the following morning at 7:00 o'clock and realizing that she might be late for the operation, she hastily dressed, got the dog and drove to the vet's animal hospital in Pasadena, barely making it in time. The dog was placed on the operating table, but when its mouth was opened for a final examination, every trace of this lacerated growth had disappeared. Indeed, it was impossible even to tell where it had been. A healthy and unscarred palate was all that could be seen.

The dog was brought home and several people were called up to come and view this miracle for themselves. I took a signed statement by these people and later obtained a signed statement from the veterinarian, Dr. Bell, in which

he described the dog's condition before and after and stated that something had happened which went way beyond his medical knowledge. Indeed it had, for the lacerated growth had completely disappeared between 2:00 A.M. and 8:00 A.M. on that Saturday.

Dr. Case later told me that he had personally seen a large goitre on the neck of a woman disappear in a matter of minutes while the healing exercises were being conducted. A medical examination thereafter showed her neck to be completely normal and without a trace of the former disfiguring growth. After witnessing the Tzaddi case, I was quite prepared to believe him.

MEDICAL PROOFS CAREFUL AND EXTENSIVE

Since the faith cure is part and parcel of all religions with which I am acquainted, and since such cures occur in conjunction with attitudes and emotional states of faith connected with this or that form of religious belief, it is logical to look for reports on faith cures in various church files. The skeptic will, of course, at once object to this on the grounds that established orthodoxies will naturally want to impress their communicants with miracles experienced through the intercession of their religious leaders.

Uncritical and unscientific evaluation and description of faith cures is undoubtedly true of many of the cults and possibly of a few of the larger religious organizations. But in fairness to all church groups, we must not confuse unsupported faith cure claims by individuals, however sincere they may be, with officially accepted and medically documented claims, particularly those made by the Catholic church.

For a long time, I personally believed that miraculous claims of this nature were the stock-in-trade of this Church. Ignorance of the facts is a bad thing, particularly when expressed publicly, and I am happy to remember that my sins in this connection were confined to my own mind. I later learned from many sources of the meticulous care with which the Roman Church examines the medical evidence in such cases before accepting them officially as miraculous. Enlightening information on this subject is contained in the

writings of Drs. Francois Leuret, who was on the staff of the Medical Bureau at Lourdes, and Henri Bon who is the author of numerous medical works. Many of the Catholic curative shrines, such as Notre Dam de Lourdes, Our Lady of Fatima in Portugal, Our Lady of Knock in Ireland, and others, have set up hospitals to accomodate the supplicants and medical staffs who conduct medical examinations before and after the cures. We learn from the above mentioned doctors that . . .

> "There is a complicated and lengthy process (required by the Church) of a verification which includes consideration of the testimony of sometimes as many as twenty doctors, many of whom are not Catholic. This testimony is based on examinations and observations which may extend over a number of years. All cures, no matter how real and instantaneous, are not considered miraculous until so ruled by the Church.
>
> "The case histories are presented in brief as they would be in a medical journal, with results of tests performed, X-rays taken. Not all the cures described can be considered miraculous. Examples also of false cures are given . . .
>
> "The Medical Bureau at Lourdes is open to any medical doctor from any faith or country who may be travelling by, and any doctor can examine the patients and files, provided his credentials are satisfactory . . . Many (of the case histories) have taken place during the recent war years, and most of the cured are still alive."

These two doctors have much to say concerning the diagnostic procedures used before and after these cures. A quotation in medical language, given below, is impressive if not entirely understandable to the layman:

> "Modern miraculous cures have this peculiarity, that modern science enables us to establish their presence far more surely than ever before. The connection between auscultation and pulmonary lesions, discovered by Laennec and his successors, and the use of radiological techniques enable us to know with certainty the condition of the lungs before and after cure. The discoveries of Pasteur and the bacteriologists enable us to detect

pathogenic bacilli in the patient's sputum, urine, blood and pus, and their absence after the cure. Serological methods, skin reaction, agglutination and floculation tests are useful. Neurological investigation makes it possible to distinguish between organic paralysis and hysterical manifestations . . . Deafness and hearing troubles can now be established conclusively. In the same way, ophthalmoscopy enables us to check an alleged case of blindness by accurate observation, particularly of the retina, optic nerve, and increase of intracranial pressure. True, the public often applies the word 'miracle' to facts in regard of which science could not declare itself satisfied, but there exists a whole host of miraculous cures which do comply with the most stringent requirements of science."

These doctors give reasons why many supplicants fail to register with the medical authorities. "Some quietly enjoy their good fortune . . . others leave a thank offering at some shrine, but few think of presenting themselves at once to their doctor . . . For one thing, they do not recognize the value of an immediate examination. They are cured, and that is all that matters. They overlook the requirements of science . . ." Thus it is safe to assume that thousands, and probably tens of thousands, of faith cures have occurred in recent times which have not been included in scientific records. Such cures are by no means isolated occurrences.

The examination of a single hippopotamus is, obviously, sufficient to establish the existence of the beast. Fortunately, in the case of faith cures, voluminous scientific records are available. Let us take a look at a few.

THE JACK TRAYNOR CASE

In 1940, Dr. A. T. Macqueen and Rev. John C. Barry examined Jack Traynor, who at the time was a very fit man despite the fact that he had been severely wounded at Gallipoli. This was recognized by the British government, which despite his apparent complete cure at Lourdes, granted him a lifetime total disability pension. We read:

"He was cured of traumatic epilepsy and all the paralytic sequelae of gunshot wounds, which severed one

brachial plexus. His cure involved the closure of a large hole in the skull and, it seems, the complete disappearance of pieces of metal embedded in his brain."

THE ROUHANA CASE

A medical certificate signed by Dr. Joseph Farhat, director of public assistance in the Lebanon, concerns the miraculous cure in 1950 of a laborer, Bechara Antoun Rouhana, aged 37, who lives in Jage, Lebanon. His report is long and technical, so I shall paraphrase it.

Some fifty years after the death in 1898 of Charbel Makhlouf, a Maronite monk, astonishing cures began to take place at his grave, which has since become a pilgrimage for Christians and Moslems alike. In 1943 laborer Rouhana contracted "tuberculosis osteoarthritis of the instep with open supuration on both sides, external and internal." This condition was confirmed by X-ray. He was hospitalized and his foot was placed in a cast, with suitable supuration holes, so as to produce ankylosis, or fixation, in a position which would enable him to walk.

He returned to his village where there was no doctor, so he had to take care of the supuration himself. This shortly became intolerable, so he removed the cast. This resulted in the bony fixation of the foot in a position which enabled him only to touch the ground with his toes. He could not walk and had to drag around on crutches.

Returning to the hospital, he was examined by Dr. Fruchaud, a French bone specialist, who advised that "a surgical operation was necessary to re-set the foot—a bloody business—after which it would have to remain in a cast for three or four months to produce ankylosis in the required position."

Rouhana returned to his village to sell some land which would enable him to pay for the operation. But he found no buyer, and so two years passed. Then he heard of the miraculous cures performed at the grave of the saintly Father Charbel. Thither he went and knelt praying at the grave. "In less than a quarter of an hour, he rose to his feet cured. He left his crutches at the monastery and walked home, a distance of over six miles."

Hearing of this cure, Dr. Farhat went to Jage to see for himself. He found that his patient had recovered eighty percent of the use of his foot, while before he had been unable to walk at all. Furthermore, that he was now digging and tilling the soil as before. Dr. Farhat concludes that "this fact can only be explained by supernatural agency, since the ankylosis, produced by an organic process of consolidation, was irreducible by natural means. Even the proposed operation held out no hope of a cure, but merely the transformation of the existing ankylosis into one less crippling."

Some people believe that a faith cure pre-requisite is an attitude of prayerful devotion and firm belief by the supplicant. This was certainly not a factor in the dog cure cited above, since Tzaddi surely provided no mental attitudes on her own account. And, incidentally, there are quite a few animal faith cures in the record. Furthermore, we have records of people who have attended faith cure shrines and religious assemblages devoted to this purpose out of sheer curiosity and even to scoff at the proceedings. Nevertheless, they have been cured!

SCOFFERS ALSO RECEIVE CURES

Such a case came to my personal attention. The mother of a well-known New York doctor called my mother up some forty years ago and invited her to attend a religious healing gathering presided over by a visiting Scotch minister. This group was noted for the religious frenzy and the rolling-in-the-aisle exhibitions which were a part of their devotions. Both ladies attended this meeting and were much amused. Two days later the doctor's mother, who was quite deaf, called my mother up and in chagrin and amazement told her that suddenly her hearing had been restored and that now she could hear perfectly.

The conduct of these two ladies was, of course, quite inexcusable. I cite this case only to point out the fact that such cures do not necessarily depend on the faith of those who receive them. Many such cases are in the record, but in each instance we note that somebody in some way connected with the sufferer did actually have the needed faith. I know of no case in which nobody's faith was concerned.

It would be scientifically enlightening to know if such an event has ever occurred.

MEDICAL CRITERIA REQUIRED FOR ACCEPTANCE

Since so many people are skeptical about faith cures and believe them to be applicable only to imaginary mental disorders, let us see what the Lourdes Medical Commission doctors regard as valid criteria of acceptance. I quote from pages 25-6 of MODERN MIRACULOUS CURES by Drs. Leuret and Bon. They speak with full authority, not only for their medical colleagues, but also the Roman Church:

". . . the ecclesiastical authorities are extremely strict, and rightly so, in their insistence on exact diagnosis.

"Once the existance of the disease is established, a cure to be accepted as miraculous must in some way be abnormal.

"It is ideal when the disease concerned is incurable:

"Because it is incurable of its very nature: for instance, certain cancers, some diseases of the blood, certain lesions of the bone structure, or of the nervous system;

"Or because the disease is indeed curable, but has reached a stage when recovery is out of the question and death inevitable. Although our knowledge in this field is still somewhat limited, it is likely that the progress made in pathology will steadily increase it, so that we shall be able to make better forecasts than those based on our 'clinical sense.' It will then be able to pinpoint the miraculous elements in cures of diseases curable in themselves, which patient and doctor may only presume today, without being able to prove anything definite.

"The miraculous nature of a cure may be admitted in the case of a curable disease, not merely when it has gone too far, as we have just pointed out, but also:

"If it could only have been cured by medical or surgical treatment, such as X-rays, radium, amputation, the use of serums, transfusions, which however were not used:

"If the cure was obtained in such a short space of time that the natural process of recovery could not have taken place—as in the instantaneous closing of a wound, the instantaneous or ultra-rapid healing of a fair-sized tubercular lesion, etc. The time factor is clearly of the first importance in the study of miraculous cures."

A school of thought is developing which regards many illnesses which produce genuine physical symptoms as psychosomatic in origin, i.e., the mental and emotional attitudes of the sufferer are the basic causes of the ailment. For instance, we know that in certain cases of hysteria, paralysis, coma and other physiological conditions, symptoms are similar, if not identical, with those which, say, an accident might produce. Thus uninformed skeptics often admit that faith and religious ecstacy, in changing the mental and emotional attitudes of the sufferer in such cases, would also eliminate or reduce the physical symptoms.

A SKEPTIC IS CONVINCED!

Most of the cases cited above demolish this assumption. Even if all diseases were considered to be psychosomatic in origin, this would certainly not include accidents in which severe trauma resulted. One of the first cases medically reported at Lourdes was such a case. As we know, the child Bernadette Soubirous saw visions of the Blessed Virgin in the grotto at Lourdes in 1858. We are not concerned here with what Bernadette saw or thought she saw, but only with the miraculous cures reported since then at that shrine, and also with the fact that medical attention was shortly drawn to these events. Dr. Dozous was the forerunner of what later became the Bureau of Medical Records. He was a complete skeptic until in 1858 he ran head on, so to speak, into the following case, which was one of the first competently reported at Lourdes. I shall quote in part the report of Drs. Leuret and Bon on this case.

"Pierre Bouriette was a quarrry worker on the Pic du Jer. It was his job to set off the blasting charges which produced stones for the quarry workers.

"Twenty years before the apparitions (those of the Virgin to Bernadette), in 1838, his right eye had been

injured by an explosion which had damaged it. For twenty years, this organ had been a blind, red oozing sore.

"One day he came to Dr. Dozous and stated that he understood 'Bernadette's water cured people.' He could hardly have said this had it not already been spread abroad that miraculous cures had occurred in Lourdes almost immediately after the water had started to flow under Bernadette's groping fingers.

"Dr. Douzous was probably aware of this and his earliest reaction to the tale of the cures may well have been simply mercenary in view of the possibility of exploiting commercially the thermal qualities of the spring. However, hearing that the waters were being credited with supernatural powers, he was thrown on the defensive. His reply to Bouriette was: 'You can go to Bernadette's spring if you like. Come back cured and I'll believe in its powers.'

"Three days after his interview with Dr. Dozous, Bouriette washed his blind eye in the still muddy spring water. He did not really have much faith in the water's powers. Curiosity, rather than hope, was the driving force behind his action. (The majority of visitors to Lourdes still go there in this frame of mind.)

"He was quite taken aback when he realized that, when he had washed his eye, he could see with both of them. It might be thought that his immediate reaction would have been to thank the Lady of the Apparitions, or Bernadette, who happened to be there at the time. He actually did what not a few still do. He rushed to the physician to have his cure properly verified. As soon as Bouriette saw the doctor, he shouted that he was cured. Dr. Douzous, who had quite forgotten the talk some days before, said: 'My dear man, that isn't possible. The stuff I gave you can't cure you. The drops are simply to prevent your feeling pain and to avoid infection developing in the other eye.'

"(Bouriette expostulated that it was not the doctor who had cured him, but Bernadette's water.) 'I can't accept that,' Dr. Dozous said, and, turning his back on

Bouriette's now healthy eye, he wrote on a sheet of paper a technical phrase that Bouriette could neither know nor invent. "Bouriette suffers from an incurable amaurosis. He cannot see; he never will.' Covering Bouriette's healthy eye with his hand, he asked him to read what he had written. This Bouriette did.

"'I could hardly have been more shattered if a thunderbolt had fallen at my feet,' Dr. Dozous stated in his account of the incident. Here, then was the first medical recording of a miraculous cure in Lourdes; and the first crack in Dr. Dozous' facade of philosophic scientific skepticism."

If a mere repetition could bring conviction, a virtually endless number of medically documented faith cures could be cited. Because of space limitations, I have confined my discussion to a few, except as noted, taken from the medical files of Catholic institutions, because these appear to be better substantiated and documented than those coming from other religious files. This Church, in my opinion, is more careful in their official recognition of such cures than many others, nor should this be construed as an endorsement of Catholicism. Faith cures are ubiquitous and timeless. Be they old or new cases, Catholic, Moslem or any other faith, they have been, and still are, reported in all times and climes and from every faith. From the clever-men in aboriginal Australia to the Christian Science practitioners in sophisticated Boston come the same type of reports. They cannot be ignored by the inquiring mind, for they are unquestionably a part of Reality. Why these cures should work in one case and not in another is, at least in our current state of knowledge, a matter for the religionists, metaphysicians and mystics to explain . . . if they can! I have advanced tentative theories in these pages which are doubtless no better, and possibly no worses, than those of others. However, I intuitively hope and expect that advancing evolution will teach us more about this type of phenomena, even as it has taught us more and more of other formerly inscrutable events in this, to us, mysterious universe.

* * *

MODERN MIRACULOUS CURES, by Drs. Leuret and Bon. Published by Farrar, Straus & Cudahy, New York 1957.

This book is recommended reading for those who wish to read about many more medically documented faith cures. Several in the text above were taken from this source, with the kind permission of the publishers. Many of the religious views expressed in the non-medical chapters, I cannot share, particularly those expressing doctrinal orthodoxy. The intelligent reader will be able to distinguish between religious orthodoxy and medical fact. Gold is where you find it!

CHAPER TWENTY-THREE

PRECOGNITION

Many people, if they are not prejudicially conditioned, can accept competant and voluminous evidence for the existence of most psychic phenomena without doing violence to their basic philosophy of life. But there is one type, competently observed and reported, which seemingly contradicts our belief in free-will and self-determination upon which our entire moral and social structures are based. Precognition will be discussed in this Chapter. It will first be defined, and then well-authenticated cases will be given. In the following Chapter, such philosophic commentary as can currently be presented in the light of these bewildering and disturbing facts will be attempted.

The dictionary defines precognition simply as foreknowledge. We have foreknowledge of what we are going to do tomorrow or maybe next week. Doctors can predict the course of certain diseases and astronomers can tell us about next year's tides and the movements of heavenly bodies for many centuries ahead. We form estimates of a person's character on the basis of past performances and by inference judge what he will do in future circumsances. Inferences from past and present events give us substantial clues as to what future events will be. We are "time-binding" creatures and constantly seek to bind the supposedly non-existing future into molds closer to the heart's desire. Inferential foreknowledge is our binding tool. Without it, an orderly society would be impossible.

But there exists another type which is non-inferential, i.e., which cannot be deduced or predicted from known past or present causes. In the light of these Chapters and other books on allied subjects, the verb "to know" becomes very ambiguous. Modern hypnotism, for instance, has shown that our

subconscious minds are vast memory centers in comparison with which our conscious minds and memories are small indeed. The psi faculties further enlarge our awareness channels and add to our subconscious memories and knowledge much which we have not knowingly experienced or objectively learned about. And if we accept the reality of the Akashic Records, we can ascribe virtually no limits to what our subconscious memory centers can acquire. Thus, in defining precognition, we must limit our meaning of this term to include only knowledge of future events to which our conscious minds can ascribe no past or present causes.

A MYTHOLOGICAL EXAMPLE

A mythological example of non-inferential foreknowledge, which SPR people call precognition, concerns a king who was told by a sorcerer that on a given date in the near future, a house would fall on him and he would be killed. So he sailed on the given date to an island where there were no houses. As he was walking along the beach, an eagle flew high overhead and dropped a turtle which it was carrying in its claws. Yes, the king was killed by a house which fell on him . . . the turtle's house!

CHANCE VS. PROBABILITY

Skeptics unfamiliar with the numerous SPR investigations and recordings of precognition cases might classify the above mythical happening as coincidental. We know that chance or coincidence has a very long arm, but its length is not infinite. Probability rules have been exactly explored and stated in the calculus of statistics. A long-shot may come in at odds of, say, one hundred to one, but when the odds against a certain event happening run into the thousands, millions, billions, etc., it is quite safe to assume that the event will not happen. Spill an ink drop in a glass of water, and it diffuses throughout the liquid. However there remains the possibility that all the ink molecules will jump toward a common point at the same time and so reform the original ink drop. But the odds against this occurrence are so prodigious that it just doesn't happen.

But assume for a moment that it *does* happen. In such

instance we would be justified in assuming that chance alone was not responsible for so mystifying an occurrence and that consequently some factor unknown to us was at work. Indeed, we came to this same conclusion in connection with the formation of the heavy protein molecules of organic structures. Chance alone could not have produced them. (Chapter No. 1.)

Coincidence is another word which describes a chance happening. But before we can logically invoke coincidence or chance, we must first calculate, or at least estimate, the odds against chance. If such odds turn out to be enormous, we do well to look more deeply into the matter.

Estimates against chance or guesses have been made by intelligent people in a large number of well authenticated cases of non-inferential precognitions. When via dreams, an inner voice, automatic writing or other subliminal means, a vivid picture or other knowledge of a future event enters somebody's consciousness; when it cannot be inferred logically from any past or present causes; when it contains many related circumstances which highly qualify and describe its nature; and when the event happens exactly or nearly exactly as predicted, then we have a case of non-inferential precognition in which the odds against its happening by chance alone are so large that coincidence must be rejected. Even telepathy and all the psi faculties so far discussed are inadequate to explain it. A new one must be added, namely precognition. It is one thing subliminally or otherwise to know something which has already happened or is currently happening. But it is quite another to learn about something which has *not* happened . . . something which will not happen for maybe many years . . . something for which no discernible causes are known.

THE REVERSAL OF CAUSE AND EFFECT

We consider it axiomatic that causes always precede effects. All the physical sciences are built on this assumption. All social procedures, such as law and justice, business and political judgments, etc., are all built upon it. The metaphysical law of Karma presupposes it also. When by no matter what means a future event is non-inferentially

known before it happens, then the effect precedes the cause, the cart precedes the horse. The effect on somebody's conscious mind is presumably produced by a cause which has not yet happened. The natural order of things is reversed.

The Scriptures, mythology and ancient lore all abound in prophecies. Men have believed in them since earliest times. But our modern age requires modern proofs. Is there such a thing as precognition? . . . this seemingly impossible foreknowledge about a future event which has *not* cast its shadow before? . . . this shapeless shape of things to come? Judge for yourself.

THE CASE OF THE GOVERNMENT ACCOUNTANT

Our first case concerns an accountant on my government staff. He owned a beautiful and well-stocked farm a couple of hundred miles north of New York. But the great depression was on, and he needed money, so he worked for Uncle Sam. Learning of my interest in psychic matters, he told me of a vivid dream he had had a few years before. He dreamed that he was driving his team hitched to a farm wagon up a steep mountain road. The trace on the left side of the left horse broke, so he climbed out to repair it, first placing a stone behind the rear wagon wheel. He particularly noted the place on the road where this happened by a peculiarly shaped oak tree on the right hand roadside. He repaired the trace, resumed his journey and then woke up. He told me the dream was very vivid in all its details.

Some two years later, his dream long forgotten, he found himself driving his team up this same road. The left trace of the left horse broke and he got out to fix it. As he placed the stone behind the rear wheel, he suddenly remembered his dream and glanced to the right side of the road. There was the gnarled oak tree exactly as he had seen it in his dream. The place on the road was the same and all the details fitted the dream very exactly. He repaired the trace and drove on, never to forget this strange bit of seemingly inconsequential foreknowledge.

Since under the circumstances I could not get statements from others who had been told about the dream in advance of the event, this case does not fulfill the criteria of judg-

ment demanded by admissible evidence. Personally, I believe it. My informant was a CPA with a very high reputation who was working under me on an important and highly confidential government job. I had worked with him before and knew him well . . . had in fact requested his services because of his high personal integrity and trustworthiness.

Note that the long arm of coincidence would need be very long indeed to account for all the correct details precognized some two years in advance. The inconsequential nature of the precognition is also typical of many, but not all, such instances. In this respect, it follows the pattern of most psychic events. We seldom get highly important information from such sources, although we do occasionally.

SOME ENGLISH STATISTICS

From information kindly given me by Mrs. Pauline Osborn, Secretary of the English S.P.R., we learn that during the first fifty years of the Society's existence, some 349 cases of apparent precognition were published in their Proceedings. Of these, the accredited researcher, H. F. Saltmarsh, concluded that 134 fulfilled the requirements of the "Good" classification . . . namely, where "the precognition is particularly definite and full of detail, and where the evidence is satisfactory." This research was concluded in 1934, and Saltmarsh tells us that since then many more "Good" cases have been published. A check of several of the other long established Societies shows that they, too, have many accounts of precognitions which can be placed in the "Good" category. The files of J. B. and Louisa Rhine, and those of several other leading parapsychologists contain many more "good" cases. And we may confidently assume that many recent cases have occurred which have never achieved publication or even notice by interested persons. Concerning such phenomena, we read:

> "Of all the various kinds of psychical experience, foreknowledge is perhaps the most mysterious, the most intrinsically unbelievable; and the question whether supernormal knowledge of the future is, on occasions,

> spontaneously acquired, is one worthy of the serious attention of psychical research.
>
> "There is a very large mass of excellent evidence for precognition; dreams of future events, warnings of approaching danger, prophetic hallucinations and such-like have been experienced and recorded. If human testimony is ever capable of establishing fact, the conclusion that spontaneous supernormal foreknowledge is a reality seems unavoidable." (Saltmarsh)

THE CALDER CASE

Thus it becomes evident that we are not discussing a chimera. Neither do we have to fall back on Nostradamus or Mother Shipton for our evidence. Consider the case of Mrs. Calder, wife of the Headmaster of Holmforth Secondary School, in Yorks, England. This lady was a veritable fountain of telepathy, clairvoyance and precognition . . . so much so that her husband not only relied on everything that came to her, but also kept a dated "coincidence notebook." For instance:

Mrs. Calder had a vivid dream of a house in Yorkshire, a locality which she had never visted. She dreamed, and later noted down, many details of this two-family house and also of the garden and surrounding countryside. The house was described as "unique" in appearance, and several months after the dream, the Calders found it and moved into it. Aside from the wealth of structural and landscape detail seen in the dream and later verified by the house itself, the following two details are noteworthy and I quote them from Mrs. Calder's own report to the Society. This report was personally investigated by Dame Edith Lyttelton, President 1933-34, and verified by corroborating witnesses and dated diary entries:

> "One peculiarity was that in my dream I had looked into a narrow stream which was quite clear but inky black. This seemed to me ridiculous, and I laughed at it at the time. However, after recognizing and taking the house, we found that the narrow stream running through the garden was usually exactly according to my (precognitive) description, as it was used by dyeworks, chiefly

using indigo dye. Only one detail was missing. In my dream I had seen that half the house appeared to be occupied and outside the door was a barrel being used as a dog kennel for a black retriever. Certainly half the house was occupied, but the tenants had no dog kennel and no dog. A year or so later, new tenants arrived and my dream was recalled to me very vividly. They brought with them a black Labrador retriever and placed a barrel by the door for its use."

This case has several interesting elements. Telepathy would not seem to have been involved, since at the time of the dream nobody had this or any other house in mind as a future residence for the Calders. But since the house and the black stream were in existence, clairvoyance might account for Mrs. Calder's subliminal perception of them. Things have often been seen clairvoyantly which apparently have had no connection with the percipient. But in this case, these veridical dream items had a very definite connection with the Calders . . . a *future* one! And when we come to the dog kennel barrel by the door and the black dog which did not show up until a year or so after the Calder occupancy of the house, we have an inescapable precognitive situation which we cannot explain by invoking the usual and more acceptable psi faculties. In this case, the cause . . . a "unique" and well-described house, black stream, garden details, surrounding landscape, black dog and kennel barrel . . . came *after* their effect, which was their impingement on the subliminal consciousness of Mrs. Calder. To quote Saltmarsh, if human testimony and competently investigated evidence are capable of establishing fact, we have here a clear-cut case of precognition.

PILOT'S DEATH FORETOLD

Our next case concerns a Mrs. J. Lloyd-Owen's precognizing the air crash death of Lieutenant Brinton of the Royal Navy. Mrs. Lloyd-Owen was the wife of a Commander in the Royal Navy and was much interested in the Schneider Trophy race of September 13, 1931. On August 18, Lieutenant Brinton, who was practicing for the race, drowned when his G-6 plane plunged into the Solent during a trial. Some

three weeks before the crash, Mrs. Lloyd-Owen and her friend, a Miss Florence Fletcher, attended a newsreel showing the racing pilots. When Lieutenant Brinton appeared with the other pilots, Mrs. Lloyd-Owens experienced nothing but interest. Then the pilots were shown singly. When Lieutenant Brinton's picture flashed on the screen, Mrs. Lloyd-Owen received "a sudden terrific sensation of shock, the shock of violent physical impact." Her reaction was so noticeable that Miss Fletcher asked her if she were ill and wished to leave. Mrs. Lloyd-Owen "answered in great distress: 'He's going to be killed, he's going to crash'."

The husband, Commander Lloyd-Owen, Miss Fletcher, the newsreel people and official records were all consulted and each supplied their respective pieces of corroborating evidence. Coincidence might explain this case. Available records do not show how many pilot contestants were scheduled to fly in the race. But of those who were so scheduled, she picked out the one who was going to crash and reacted violently to her psychic premonition. She was quite certain he was going to die . . . and he did!

HORSE RACING AND ROULETTE

Sometimes our subconscious minds bring up into consciousness, by way of dreams, symbolic information on future events which need to be interpreted before the reality behind them can be discovered. I experienced such a case several years ago in connection with a friend who was much interested in psychism . . . and horse racing! He called me up one morning to tell me of a vivid dream in which he found himself threatened by a tiger, when suddenly a great wall built itself up between him and the tiger, thus saving him from the impending attack.

My friend was convinced that this was a symbolic dream of precognitive nature and that it had to do with a horse being run that day at Hollywood Park. One of my few ardent dislikes is horse racing, but since business prevented him from going himself and I was at loose ends for the day, I agreed to go in his place. My instructions were to study the list of horses running that day and all other information I might pick up and see if I could interpret the sym-

bology of the dream and thereby identify a particular race and horse. If I could do this, I was to place a large sum on his nose.

Never was a race meet more carefully scrutinized, but the results were entirely negative, which I reported to him that evening. However, we again studied the day's racing results in a last effort to see if we had missed any symbolic connections with the winners. Suddenly we saw it. A horse named Great Wall won a race at enormous odds. Certainly Great Wall had stood between my friend and the tiger of loss.

The above case is obviously not reported as a conclusive instance of precognition. The conclusions we reached were highly interpretative and strewn with ambiguity. But the fact remains that had I been able to reach this interpretation at the track, my friend would have banked many thousands of dollars. One fact may have a bearing in that precognitive perceptions are often known to the percipient as such. Some inner perception tells them that such information, however received, has a specific meaning. In many years of friendship and much conversation about his racing hobby, my friend never before had even mentioned a precognitive racing dream.

Among several cases dealing with horse racing in the precognitive record, the following needs no interpretation and is highly specific. Saltmarsh's condensed report (English SPR Journal XXVIII, 216) follows:

> "Mr. Williams, a Quaker, aged eighty or more, was an ardent opponent of betting. He awoke from sleep at 8:35 A.M. on 31st May, 1933, from a dream in which he had listened to a detailed account by radio of the Derby, which was to be run that day at 2:00 P.M. He heard the names of the first four horses to cross the finish line. They were Hyperion, King Salmon and two others which he failed to remember. He listened (in his dream) to the whole running commentary from start to finish. At 11:00 o'clock that morning he had to go out on business and related to a neighbor, whom he met in a bus, his morning's experience. He also told it to another person whom he met on business matters.

> "Though opposed to betting and entirely uninterested in horseracing, he decided to listen to the running commentary on the radio, when he heard the identical expressions and names as in the dream.
>
> "I (Saltmarsh) corresponded personally with Mr. Williams and the two gentlemen to whom he had told his dream that morning; they very kindly answered my questiones and gave ample confirmation of the account.
>
> "It seems most inappropriate that precognition of a horse race should came to one who was so strongly opposed to racing and betting, and we can assign no reasonable explanation of the occurrence."

Here we have a case where the lighting of precognition struck in a most unexpected and "inappropriate" place. The names of the winning horses and even, as nearly as Williams could judge, the entire commentary came through "ahead of time" in its most literal sense.

I could quote several more interesting horse racing precognitions, but these among many other such events must wait your reading pleasure should you care to follow up on the bibliography given at the end of the following Chapter. Concerning other betting precognitions, I well remember an occurence in Reno, Nevada, where I was waiting for instructions from Washington. I am as much averse to gambling as the above-mentioned Quaker Williams, but have often watched with much psychological interest the frantic antics of people throwing their money away in the big casinos. Indeed this is a spectacle which should not be missed by any student of human nature, for it is both absorbing and frightening. The mass mind in action has many terrifying aspects.

I was idly watching a roulette wheel when suddenly I saw three distinct numbers in my mind's eye. They were distinct and very clear and with them came a feeling of positive knowledge. The next three rolls of the wheel turned up these three numbers in the same sequence in which I had seen them. No, I did not bet them. Instead, I mentally calculated the odds-to-one against this being a chance happening. (50,653 to 1). Since such odds against chance spell out a decisive *no*, I returned to the tables, but my guardian

angel stayed with me, and having given me a glimpse of what was possible, shut the door against my entering such forbidden territory. I saw no more numbers.

AN INCIDENT AT ESCRICK STATION

Consider the case of porter Thos. Carbet employed at Escrick Station, Yorks, England. He dreamed that the stationmaster, a Mr. Thomson, was lying with his legs cut off close to a heap of coal near a small cabin in back of the station. The accident was caused by a "pick-up train" . . . we would call it a way freight . . . and in his dream Carbet knew that it had occurred in the month of May. The following morning, Carbet related his dream to Mr. Thomson and a Mr. Foxton, both of whom laughed it off. But nobody laughed when every item of the dream came true the following May.

One might ask if Mr. Thomson had heeded the dream and been more careful, might the accident have been averted? This is both a negative and a moot question, since had the accident not happened for whatever cause, no question concerning it or the dream would have come up.

A WARNING TO CONAN DOYLE'S SON

There have been many psychic premonitions and direct information concerning impending disaster and tragedies which have been averted because of advance psychic information. A notable case is that of Sir Arthur Conan Doyle's son, a car racing enthusiast who had entered himself and his car in a forthcoming race. A lady automatist was approaching the shores of England on a steamer when she received via automatic writing a request, purportedly from Sir Arthur himself, long deceased, to inform his son, immediately upon her landing, that the steering mechanism on his car was defective and would let him down in the race. This she did, and the driver checked his steering gear and found the defective part, thus averting a tragedy.

THE SAVED SECURITIES CASE

Warnings of impending disasters where the causes can be found in time to avert the tragic effects do not consti-

tute verifiable precognitions, even though in reality they may well be precognitive in nature. Thus in the above case, we may very well assume that from the discarnate side of life, Sir Arthur was able to detect the defective mechanism, which was already existing, and found means to warn his son. True precognition can be attributed only to such cases where no discernible causes exist. But consider the case of the woman who kept her securities in the safe of a brewery with which her husband was connected. Upon three occasions she had vivid dreams of a conflagration at the brewery in which her securities were destroyed. After each dream she begged her husband to move the securities to a bank, which he finally did after the third dream. Shortly after that, the brewery burned down. Can we stretch the Rule far enough to assume that this was a case of clairvoyance detecting a potential fire hazard at the brewery, or was it straight precognition?

Precognition can sometimes be explained away by the percipient's point of view, which in turn depends upon his available awareness channels, whether subliminal or conscious. In the defective steering gear and brewery fire cases, the awareness channels might have been subliminal clairvoyance, in which case precognition need not be assumed. Such assumption would also be unnecessary in the case of an airplane pilot high overhead viewing two trains miles apart but approaching each other on the same track. From such a vantage point, a collision prediction can be made . . . something which could not be done from the ground.

Another such example is that of the blind man waiting for his train at a railway station. From a short distance down the track, he hears his train coming and so knows that it will reach the station in a few minutes. But a seeing man might well see the train far away on the horizon and so predict its arrival well ahead of the blind man's prediction. If the blind man knew nothing of sight, he might construe such a prediction as non-inferential precognition. We know very little as yet about our psi faculties, and still less about what our faculties, or awareness channels, may accomplish after we cross the Great Divide. Thus in a matter of such great philosophical importance as precognition, it behooves

us to be very careful how we designate that which is and that which is not precognistic.

Caution in this matter is one thing, but entirely disregarding the Rule of the Parsimony of Explanation is quite another. Psi faculties, whether incarnate or discarnate, can reasonably be stretched only so far. Thus to assume that psi faculties can discern the past and present causes connected with a well-detailed and described future event . . . even one which happens years after the prediction . . . and deduce from these discerned causes a multiplicity of inconsequential and minor happenings connected with the main event . . . such reasoning throws the Rule out the window and requires us to accept many explanatory conjectures which are even more formidable than the precognitive explanation which we are trying to avoid.

THE SCHWEITZER CASE

Consider the case of Mrs. Schweitzer (Proc. V, 322) who dreamed that she saw her younger son standing with a stranger on some cliff, when suddenly her son slipped over the edge. She turned to the stranger and asked his name, which was given as Henry Irvin. She then asked him if he were Irving the actor, to which he replied, "No, not exactly, but something after that style."

The next morning, she related her dream to her other son and was reassured that the younger brother was safely in Manchester on business for his firm. Nevertheless, eight days later the young man was killed by a fall down the cliffs at Scarborough where he had gone on a brief vacation. Arriving at the scene of the accident, Mrs. Schweitzer met and recognized the man she had seen in her dream. She inquired if his name were Henry, and being told that it was, she recounted her dream to him. He replied that he used to recite at concerts and shows and was always introduced as Henry Irvin, Jr. His real name was Deverell.

Just how all these peculiar details got themselves together in Mrs. Schweitzer's dream is hard to explain by the usual psi faculties. For instance, just what set of foreseeable circumstances could have placed a man with the stage name of Henry Irvin, a complete stranger to all concerned,

on the Scarborough cliffs at the time and place of the accident?

ESP WORK IN PRECOGNITION

Many more such inexplicable cases could be recounted here, but let us press on to another type of precognitive inquiry. This type deals with precognitive Extra Sensory Perception (ESP), about which you have probably read some accounts in the last couple of decades. I have deliberately shied away from ESP recountings because many of you have doubtless read about them and probably been as bored with them as I have. However instructive they may be, endless card shuffling and dice throwing are not exactly emotion-charged subjects to the lay reader, however fascinating such activities may be to the gambler. Nevertheless, in quite a few institutions of higher learning at home and abroad, and in many learned groups, the order of cards predicted *before* the mechanical shuffle, and the fall of dice *before* the mechanical throw, have been predicted way out and beyond mere chance.

For many years I earned my living as a statistician connected with economics, have directed several large organizations devoted to this work, and have several published and academically well-received writings and lectures to my credit on these and allied subjects. Thus I feel moderately well qualified to express an opinion on the truth and untruth revealed by statistics.

I am well aware of the old saying that "figures don't lie, but liars figure." And I have been perenially nauseated by the mass of phony and misleading alleged statistics used by the big advertisers, and lesser fry, to cloud the minds and judgments of our mathematically naive population into buying this or that product. Nothing could be more revolting to the professional statistician, for it belittles his art and casts doubt on his integrity. At times he can be wrong in his conclusions, as indeed we all can; but aside from the misuses, abuses and unavoidable errors in the art, the intelligent layman must realize, however dimly, the enormous debt he owes to our sciences and technologies which are so

largely, and ever increasingly, based on the calculus of statistics.

I believe it fair to state that very little of untruth, mathematically speaking, gets past the slide rule of an honest and competent statistician. The voluminous ESP, precognitive, and other statistically conducted tests have stood up under the searching analysis of our great mathematical societies and several accredited mathematicians. I, myself, have examined many samplings of these tests taken at random from published reports, both American and foreign, and must agree that the test conditions and mathematical analyses are above suspicion. Here again we must agree with Saltmarsh that if human observation and testimony can establish fact, these myriads of statistical tests conducted by learned societies in Great Britain, Australia, Sweden, Holland, South Africa, Germany, Austria, Chile, India, Norway, France, Italy, and Japan, have established the existence of the psi faculties (ESP) which include precognition and PK, which term is SPR shorthand for the mental control and movement of physical objects, such as dice, without physical contact.

To date, the ESP parapsychologists have not discovered a means with which to either induce or control ESP, precognitive or other. Dr. Rhine, of Duke University, has expressed the hope that parapsychology will eventually discover much more about the psi faculties, as well as the larger objectives of SPR, which include survival, etc. Metaphysical teachings, whether they lean towards the Eastern Yogas or the Western Ageless Wisdom, which includes the Qabalah and Tarot, give specific and detailed instructions on ways and means to gain control over the psi faculties. It might be a good idea for the parapsychologists and the metaphysicians to get together and pool their efforts, but old antagonisms and distrusts die hard. I have discussed this possibility with Don Garrison, an able space scientist, and he agrees that a closer rapport should exist between science and mysticism . . . indeed, that science might move along faster in certain areas were this the case. Scientist Charles Steinmetz was also of this opinion. Said he: "When science turns towards spiritual discoveries, it will make more progress in fifty years than in all its past history."

In our discussion of the fourth Dimension (Chapters No. 6 and 7), the mixing up of time and space by modern mathematicians and physicists was briefly touched upon. I suggested that space and time were inventions of our own and not necessarily sections or parts of Reality . . . indeed, that they are no more than convenient loci, or places, in which to arrange systematically our observations. Dr. L. Susan Stebbing, in her PHILOSOPHY AND THE PHYSICISTS, p. 38, states that "space and time are not realities of Nature." And she goes on to quote Sir James Jeans to the effect that they are "mere mental frameworks of our own construction."

If this is so, it is not surprising that we can juggle space and time together and produce in our thoughts the modern concept of space/time. And since this concept has been of great help in better understanding the physical realities around us, there is no reason why we should not deduce something from it which will also help us in better understanding the psi faculties in general and precognition in particular.

This thought will be touched upon later in our discussion of the philosophical problems which precognition presents. At this point, however, we can reach the tentative conclusion that if the incidence of clairvoyance and other psi faculties is not connected with, or dependent upon, the spatial distance between the perceiver and that which is perceived . . . i.e., if the psi faculties operate just as well at a distance as they do nearby . . . then possibly such faculties are not connected with, or dependent upon, the time element. This would mean that our concepts of past, present and future are also not relevant to our precognitive psi faculties, or for that matter to any of the others.

Consider the inky black stream clairvoyantly perceived by Mrs. Calder. It was definitely in existence at the time she so perceived it. But the combination of the black dog and barrel dog kennel belonged just as definitely in the future. Thus Mrs. Calder's psi faculties were just as relevant to a past and present event as they were to a future one. In this connection, Dr. J. B. Rhine, our greatest authority on the subject, tells us that: "It is a fact that, as far as the

investigations have gone, ESP is found to be independent of both space and time." (NEW WORLD OF THE MIND, p. 32.)

Without citing more precognitive cases in these pages, but with the voluminous record in mind, we are forced to accept precognition as a fact proven not only by many spontaneous cases, but also by the controlled statistical experiments of the parapsychologists. When I say that we are forced to accept such evidence, the "we" refers to myself and, I hope, to most of my readers. It is axiomatic in science that the results of oft-repeated and competently conducted experiments must be accepted at least on a tentative basis, no matter how they may conflict with previous beliefs and acceptances. This being the case, it is proper to ask: Where are the scientists among our accredited psychologists? The answer to this question is not a happy one, and I shall attempt to give it, and also the philosophical discussion of precognition, in the following Chapter.

* * *

THE FUTURE IS NOW by Arthur W. Osborn. Published by University Books, New Hyde Park, N. Y. (1961)

* * *

A clear exposition of the problems of precognition is found in Proc Aristatelian Society, Supp. Vol. XVI, pp. 177-245.

CHAPTER TWENTY-FOUR

The foregoing question is a harsh one. We shall see if the facts sustain it, and then push on to the philosophical difficulties presented by precognition.

HIDE AND DON'T SEEK!

In 1938, Drs. Warner and Clark mailed out a questionnaire (J. Parapsychological, No 2, pp. 284-95) to the Fellows of the American Psychological Association . . . presumably the best established members of the profession . . . and Dr. Warner mailed out another one in 1952. The first one disclosed that of those who deigned to reply, a mere 8.8% accepted the statistical evidence for ESP. In 1952, this percentage had risen to only 16.6%. Of the five sixths of those who rejected the reality of psi in the later report, one in three stated that he had made up his mind about ESP without even considering secondhand reports or reviews of the evidence . . . let alone the original reports.

One psychologist, when asked for his reactions on ESP research stated: "If it were on any other problem, one tenth of the evidence would satisfy me. As it is, ten times the amount would not be enough." This particular gentleman, a university professor of psychology, had actually been given a successful demonstration of ESP under test conditions which he himself had laid down. Unfortunately, there is much more in the record to the discredit of those who should know better. One wonders what a young and idealistic student of science would think when confronted with such a sad situation.

When we review the enormous quantity of experimental work in ESP . . . and that includes precognition . . . done in so many countries during the past twenty years or so, one wonders why so much duplication and repetition was, and still is, necessary. The answer must be the personal

and professional bias and prejudice of many men of science against accepting any observation of fact, no matter how well established, for which no present or possibly even future *physical* answer can be given.

Science in general, and psychology in particular, have only recently as history goes escaped from animism, or the attribution of little understood phenomena to supernatural causes. In the past hundred years or so, the pendulum of thought has swung violently away from animism toward the new direction of physical causes. Thus it has become almost a matter of religious fervor among the psychologists and psychiatrists to explain, or attempt to explain, the phenomena with which they deal within the physical framework of physics, chemistry, physiology, and the like.

The physical scientists, as we know, use space and time, and now space- time, as a backdrop against which to project and categorize all their theories, observations, explanations and conclusions. This is a very useful and necessary thing to do. At this stage of human evolution and consciousness, mental tools such as the multiplication and logarithmic tables, dimensional frameworks or co-ordinate systems, cosmological theories, etc., are as much needed in the march of life as were the stone implements of our aboriginal ancestors. And the tool box of space and time is a most necessary receptacle in which to lay out and classify all these mental tools, as well as to provide a place in which to fit and assemble objective information. These tools and receptacle assist us in fashioning our version and comprehension of the universe around us.

The joker creeps into the pack, however, when we impute to these tools and tool box the same physical reality that we attribute to the universe of which we are a part. The mountain should not be confused with our *methods* of survey which include length, breadth and height. The apples in a barrel should not be confused with our arithmetical *methods* of counting them. And in general, the total Reality, which includes us, should not be confused with our *methods* of placing It in a self-constructed space and time framework.

The above would be little more than philosophic gobbledegook if we did not have a wide variety and huge quantity

of both spontaneous occurrences and statistically evaluated experimental observations with which to back it up. Some of this material, with present emphasis on precognition, has been discussed in these pages, and much more is available in the indicated record.

BEWARE THE BONDAGE OF SPACE AND TIME!

We have been repeatedly warned by philosophers and others against placing space and time in the category of the objective realities. Adding to these warnings, Saltmarsh tells us: "What we can say, with some confidence, is that our ordinary idea of the nature of time is clearly inaccurate, and that the odd and bizarre phenomenon of precognition must make us prepared to accept radical, and possibly fantastic-seeming, modifications of it." Nor need we go to the psi faculties and precognition for such warnings. Most any text book, or even a popularization, of relativity theory will cause the layman to wonder just what he actually does know about time. Most certainly our work-a-day concepts of past, present and future need a lot of explaining in the light of modern theories and empirical observations.

It must be obvious that minds, whether scientific or other, which implicitly accept the absolute reality of space and time, become confused and disturbed when confronted with the results of experiments and empirical observations, such as the psi faculties in general and precognition in particular, which cannot be placed within the framework of space and time . . . which cannot therefore be given a physical explanation. Since space and time are so far inseparable from all physical categorizing and explaining; since the psi faculties elude this framework; and since such minds are conditioned to avoid what they conclude to be a return to animism, supernaturalism and superstition, their obvious and only reaction is to reject as unreal, illusory and fallacious, the psi faculties and all else for which there is not, and cannot be, a physical explanation.

Dr. Rhine puts it this way; "The honest analysis of the situation (rejection of psi by psychologists) discloses what it is that is unacceptable about the psi evidence: *The phenomena do not submit to physical explanation.* (Italics his)

A psychologist who is trying to find his way out of the wood of animism, fighting what he suspects is only a disguised supernaturalism, fears the admission of the psi findings to the field of psychology would cost that branch of learning its hard-earned status as a natural science. It would force upon psychology a philosophical dualism and throw it back into the classification with the occult, a classification from which it has long been fighting to escape."

Perhaps we now have an answer as to where the scientists among the psychologists are . . . or perhaps why they are hiding! . . . and also why all this endless experimentation and repetition in psi research. When psychologists all over the world found themselves confronted with the Rhine ESP evidence, several of them, who condescended to read it, were so disturbed and even outraged over such supposd nonsense coming from . . . of all places! . . . the academically austere Duke University, that they began frantically to shuffle cards and throw dice on their own account, naturally to disprove the Rhine evidence. In fairness, we cannot include all of Rhine's disturbed colleagues in this category, but the evidence tends to show that many of them certainly belonged there. Even as many of Galileo's colleagues refused to look through his telescope and see for themselves, so many of Rhine's colleagues even today refuse to look through their front windows and observe for themselves the perambulation of this purple ESP hippopotamus down their own main street.

A NEW DIRECTION

We now have a reason, albeit it is a sad one, why psychologists, psychiatrists and many scientists in other fields inflict this unscientific and self-imposed blindness upon themselves and unfortunately upon many of us also, because we often, and with equal blindness, accept their dictums. Consider the tacit assumption and belief that *all* phenomena, whether in the material fields of physics, chemistry, etc., or in the mental fields of psychology and human behavior, *must* have physical explanations; *must* stem from physical causes; and therefore *must* be studied and explored as one would a problem in, say, astronomy or physiology. This tacit assumption and belief, in the opinion of many parapsychologists and other SPR workers, is a tragic error which can have no effect other than to hold back the advance of progress and knowledge. The cure, of course, is for all explorers of the mind, which includes SPR, to stop borrowing their concepts, rules and many procedures from the material scientists, and move into this new world of the mind, as Dr. Rhine puts it, without preconceptions and bias and discover, if they can, what its laws and characteristics are. Personally, I believe we are now moving, however slowly, in this new direction.

PHILOSOPHIC PROBLEMS

In discussing the philosophic problems which precognition presents, I shall stay, for the most part, within our concepts of a successive and progressive past, present and future . . . i.e., time. This is a necessity, unfortunately, because evolution on this planet has so far not progressed us collectively to some higher state of consciousness where some better frame of reference might be used.

Precognition, as has been shown, reverses the cause and effect sequence. It leads to the disturbing suggestion that even as past events are fast frozen in the mold of time, so future events may be similarly frozen in the same mold. Shakespeare tells us that life is but a stage and we are no more than the actors on it. A stage and actors presupposes a play which in turn requires a playwright. If, as we know, segments of future events, for which there are no discernible causes, can be known in advance, does this mean that the whole play already exists and can be read in advance of the show?

Can it be that we are not only actors predestined to perform our respective roles, good or bad, at the whim and pleasure of some cosmic playwright, but are also the audience and observers of a pre-planned puppet show in which we bob up and down, with no will of our own, in accordance with the pull of the strings from above by some cosmic puppeteer?

While not affirming the predetermined nature of *all* events in the play, but affirming the predetermined plot and

outcome, which is supposed to be good and perfect, the Ageless Wisdom, whether of the East or West, tells us that we are not only the puppets but also the Puppeteer, and so enjoy both profit and pleasure from the show, it being no more than a show or maybe a dream from which we both can and will eventually walk out or awake. This is a metaphysical aspect, highly condensed, of the situation and so is a short digression from the philosophical aspects to which we now return.

If we accept predestination . . . which incidentally, has been accepted by many thinkers in the past . . . we must conclude that exactly ten years from this day at precisely 7:30 A.M. Pacific time, Joe Doakes will open his front door, turn to the right, and in strict accordance with the script, proceed to cut somebody's throat, or maybe save a baby from a fire. And worse yet! Since thought precedes action, his thoughts . . . and maybe even his emotions! . . . will also follow the script.

Such an unpalatable dose of mental castor oil however much it may be indicated by the physical symptoms, is so unswallowable that it is no wonder that most philosophers have quietly turned their backs on the evidence for precognition on a "there ain't no sich animal" basis. However, some few have gone all out . . . frantically, I believe . . . to invent hypotheses and pursue elegant arguments in the forlorn hope of pulling themselves and us out of this precognitive quagmire by their own intellectual bootstraps.

In studying these philosophical outpourings, of which more later, I was reminded of flies fluttering against a window pane in a vain attempt to get out. The fact that I, too . . . and doesn't this include most of us? . . . am an intellectual insect vainly fluttering against my own self-constructed obstructions does not impair my inner hope and belief that a way *around* such obstructions will be found eventually in a higher state of consciousness. Be that as it may, let us return to our fluttering.

PAST, PRESENT AND FUTURE

We are apt to accept the present moment as the only reality, the past having evaporated into some mysterious

region connected with history and memory pictures . . . when they can be called up! The future, of course, just *isn't!* Even though we are all bound to move into it, which we do every moment, it still isn't a real existence to us, a positive something, until we reach it at which instant it seems to be momentarily transformed into a somethingness which we call the present, and immediately disappears again into a pseudo-nothingness which we call the past.

When we analyse what we mean by past, present and future in this way, we begin to realize what a fantastically anthropomorphic and egocentric aspect and concept of Reality we all entertain. That we must accept and conform to this appearance in order to cope successfully with the "obstructed universe" in which we find ourselves, is equally true. But we know that even the most obvious appearances, like the sun going around the earth, can be so deceptive as to fool mankind for centuries. Thus it may well be that from a more advanced position of knowledge and consciousness, the aspect which time presents to us today, may, as Saltmarsh suggests, change very radically.

As all SPR people know, and many seance sitters also, the element of time in supernormal communications is the one most likely to be wrong. Supposed discarnate communicators often tell us that such and such a situation will prevail for us, but they don't know when. Or that this or that event has already happened on their plane even if we have not as yet experienced it. This should give us more than a good hint that time, which includes past, present and future, presents different aspects to different states of being and consciousness. As has been shown, even our own psi awareness channels operate outside of our concepts of time and space.

The main reason that we include space in this statement is inferential. In most radiation phenomena, we have observed that its volume or intensity falls off in proportion to the square of our distance from the radiating source. Thus, our sun gives us more heat and light than a star of equal magnitude because it is nearer. Rhine and others have discovered that the statistical incidence of ESP does *not fall* off with an increase in distance between the transmitter and

percipient. Distance or space has no influence on the correctness of the psi perception. A review of the thousands of cases in the Duke collection shows *no connection* at all between distance (space) and the number or type of psychic experiences. Thus we have no recourse other than to place psi in the same category as our thoughts which can travel to the outermost nebula or the next room in no time.

A GEOMETRICAL ANALOGY

Let us look at our subject from a geometrical angle. It is easy to picture the present moment as a plane with the past on one side and the future on the other. It is a boundary area which always moves forward at a constant rate, transforming the future into the past. But we must ask ourselves whether this moving plane is euclidian (imaginary) or real. We discussed the euclidian versus the real nature of dimensions in connection with the 4th dimension (Chapters 6 and 7). We found that a plane surface or area if imaginary . . . i.e., just a geometrical concept in our heads . . . has only two dimensions. But if the plane surface is real, such as the paper on which this is printed, then it must have some thickness however small in the 3rd dimension.

This analogy applies very directly to our concept of the present moment. If we imagine this moment to be no more than a cleavage or boundary between the past and the future, then it can have no *real* existence. But it is a reality which we most positively know exists. Indeed, nothing is more real to us than the present moment. Hence it must be something more than a mere cleavage boundary. It must have some extension in a 3rd dimension or there would be no *real* present moment. This thickness of the present moment can extend nowhere but into the past and/or future. Dunne and others believe it extends both backwards (past) and forward (future).

This disposes of the present moment as we usually imagine it to be. In its place we find ourselves with a slice of a pseudo-real past plastered up against another slice of a nonexistent future. Philosophers call this the *specious present* and the dictionary defines it as "the time span of immediate consciousness; that interval within which what is earlier may

be distinguished from what is later, though both are directly present in consciousness." There is no doubt about all this being " specious!" Whatever else it may be is best left to your own judgment!

There you have it. By extending the specious present far enough into the future, we get a lame explanation of precognition. So lame indeed . . . but let us do some more fluttering with the philosophers.

THE FLUTTERING PHILOSOPHERS

J. W. Dunne attempts to explain precognition by what he calls Serialism. Time has length, so he says. For instance, it is around 185 years since the American revolution, 4 hrs. or so since I ate last, and with any luck I'll get to bed around midnight, which is 8 hours from now. These statements refer to lengths of time.

Since a length or line has one dimension, all past events can be spaced out along a line. So far, so good. However, we experience events in succession, so time must flow. Please do not impute this sequence in logic to me. I would have preferred to say that experiencing events in succession is peculiar to ourselves in our usual state of consciousness. Therefore we *infer* that time must flow which presupposes our acceptances of time as a basic reality.

Assuming this presupposed flow of time, we deduce that it must flow at some particular *rate*, so we invoke the formula that distance divided by time gives the rate of speed. Thus, when we talk about a rate of speed, we must include both distance, or length, and time in our thoughts. So we see that Dunne is projecting his argument against the familiar backdrop of space and time.

The next step that Dunne takes is a poser and takes us off into the wild blue yonder without getting us anywhere our senses can register. It states that if time (our time) flows over the "length of time," there must be a second kind of time by which to rate the flow of the first kind of time . . . our time which he calls this second kind of time Time 2. Thus it becomes perfectly obvious, at least to Dunne, that Time 2 must have a third kind of time, or Time 3, by which

to rate *its* flow. This entrancing concept also gives us Times 4, 5, 6, etc., to infinity.

Of course this infinite series of Times involves and infinite series of observers, each one busily observing his own assigned time. But Dunne gets around this by supposing an infinite number of levels for each individual mind, so just one mind can stand in for the whole crowd.

Dunne now gives us a moments mental rest by telling us the obvious, namely that observer 1 has three dimensions of space, i.e., length, breadth and thickness, and one of time. Then he pushes us mercilessly forward by telling us that in the world of Observer 2, Time 1 becomes transformed into a spatial dimension, so he has 4 dimensions of space and 1 of time. Thus the number of spatial dimensions increase with each Observer, while the temporal dimension remains single.

If you are still on your feet, you will easily realize that whatever is contained in space is there all the time and doesn't just spring into being as our time-walk passes us by it. And since Dunne kindly provides us with an infinite number of spaces, times and observers . . . all in very many pages of recondite argument . . . we get somehow to know everything, everywhere all the time. This reminds me of the specialist who got to know more and more about less and less until finally he knew everything about nothing, and also the philosopher who got to know less and less about more and more until finally he knew nothing about everything.

I mean no disrespect to Dunne in treating his profound thinking with such levity. He is no different from other philosophers who, despite many deductive and objective warnings, similarly and tacitly accept space and time for their backdrops in attempts to explain precognition in such a way as to preserve free will. Indeed ,the concept of free will, in our state of consciousness, presupposes space and time. At the present moment and right here I can, presumably, either stop or continue to write. Yesterday and over there, I actually did so and so but might have done something else. And tomorrow, who knows what I will do or where I will do it.

Profound thinking such as mathematician Dunne and

others have done is at the base of all social progress. But another type of profund thinking must be applied to the psi faculties, including precognition. Backdrops and standards borrowed from the material sciences appear not to be valid in this area. Thus I shall not summarize C. D. Broad's and H. H. Price's two dimension time theories and several other philosophical conjecturings which agree with Dunne in the tacit assumption of space and time. Such discussions can become endless and, I believe, as does Saltmarsh, that they bring us back to the same door where we went in. No matter with what aerodynamic skill the philosophic flies may flutter, the window-pane remains the same impenetrable barrier. Summarizing of abstract theories, however recondite they may be, does not show us the way around the glass. Hence I am leaving the rest of these theorizings where I believe they belong . . . in the bibliography.

However in connection with the concept of time, one of Saltmarsh's statements is quote-worthy:

> "It seems obvious to me that the proper starting place for any theorizing is Change, and not Time at all. Change may be change of place, as in physical motion; change in characterizing attributes, as when an object changes color or a mind changes in mood, or it may be simply the passage of thought, sensations, etc., through our minds. But change of some sort is the fundamental phenomenon from which arises the idea of time. (Note that he characterizes Time as an idea in mind.) A world in which there was no change whatsoever would be a timeless world."

Also Saltmarsh believes that even if we give full weight and credit to the evidence for precognition, it does not follow that *all* future events are fixed and immovable, thus denying any possibility of free will. Some leeway is left for it in his thinking.

This same idea is expressed by physicist C. Raynor Johnson. He supposes that there exists an ascending hierarchy of intelligent beings in which Man, according to my conjecture, may be placed somewhere in the middle with the lower forms of life on the down side and the higher intelligences on the up side. In the upper top echelons of this hierarchy, com-

posed of intelligences compared to which we are as but a candle against the sun, or maybe in the top Mind which we nebulously conceive as Deity, there exists a Master Plan resulting from the image creating abilities, or imagination, of this Mind or Minds.

The images, or imaginings, of such a Mind or Minds *are* . . . notice I did not say *become* . . . the Realities of which we are parts. The lower echelons of this hierarchy, each in its turn and in its own way, possess certain degrees of a descending autonomy. That is to say that on the way down through this hierarchy, each echelon has a certain degree of freedom of choice, or free will, which becomes less and less as the echelons descend. Thus while the Master Plan remains in essence unchanged, its contours vary in ever lessening degree as it passes through the imaging and imaginations of the descending echelons. Thus we finally get down to the microbes and diatoms and even on down through the realms of vegetation to the mineral kingdom. Someplace along the line, choice or free will may disappear entirely.

I have tried in a single summary to condense the views of both Saltmarsh and Johnson, fully realizing that neither might go all the way with me, although each might possibly endorse his own part. Certainly neither leans on our space and time framework as do Dunne and the others, although Johnson does bend a bit in that direction.

In presenting these philosophical discussions, I am neither endorsing nor rejecting them. Indeed, I do not feel myself in a position to endorse anything more than the bare fact of precognition. However, a point in connection with the Saltmarsh and Johnson position should be made. The record shows that even such inconsequential items as the fall of dice, the order of cards, a horse race, a broken harness, a barrel dog house, and a myriad of other seemingly unimportant items have been included in precognitive experiences. This being so, just what would be left for us to image, shape and choose on our own account? And the same question might equally well apply to the hierarchical echelons above and below us.

I cannot, as have the others, find any answers or partial answers to the philosophical problems connected with free will and precognition. I refuse to flutter like a distracted insect against the window pane through which we get our second-hand and limited view of Reality. But we can all conjecture that not only in our Father's house are many mansions, but also many ascending states of consciousness in which we shall also dwell. Many have had brief glimpses of such states and know that other aspects of space and time appear along with much else. There is a way *around* this window against which we all flutter. It leads to a higher state of consciousness and perception where the answers and full understanding of many perplexities, including precognition and free will, may be found.

Two more views on precognition are of interest. Dame Edith Littleton, past President of the English Society, tells us:

> "The possible existence of precognition is perhaps the most important subject of scientific inquiry (SPR) looming on the horizon, for the reason that it carries us further away from the world of our senses than even telepathy. Telepathy may inform us of events or emotions beyond the reach of our normal senses, but not beyond comprehension by them. Precognition leads us into a shadowy region where our senses give us no help; it is the one supernormal power which has by its very nature to be recognized as such. We can imagine the bridging of space as a possibility, but as soon as we reach time, and find that it too can be bridged, our mental grasp fails. We are suddenly brought up against the demonstration of our own inadequate apprehension of the world we live in.
>
> "Precognition lies beyond our sense perception: It must, if it exists, belong to an order of life different from that we think we know. Precognition is possibly the only power we are able to recognize that carries in itself evidence of the relativity of our knowledge. Like the leaf that Noah's dove brought back to the Ark,

it is the witness of another field of existence beyond the floods of illusion."

It was pointed out earlier that precognition puts the cart before the horse, the effect before the cause. But possibly this idea needs a wider point of view. In a conference with Rev. Ann Davies, one of our leading mystics and the head of the world-wide Builders of the Adytum organization, she explained that: if the concept of the specious present, multi-dimensional space concepts each in turn replacing our notions of time with additional spaces beyond those we know; and if all this and much else leads us to the idea of an eternal *now* which includes our concepts of past, present and future . . . if this is so, then an *existing* future would supply causes for present effects in the same way that past causes do. Such future causes would be acting in the reverse direction to the past causes which we mistakenly conceive to be the only ones.

Indeed, as time-binding creatures we imagine future events both bad and good and take appropriate measures in the present either to forestall, mitigate, or bring them to pass. Insurance, bomb shelters and building a house or business are respective examples. Thus our ideas about the future, some of which may well be precognitive without our knowing it, definitely influence and supply causes for many of the effects which we call our present activities. Thus, in Rev. Davies' view we are pulled from in front as well as pushed from behind.

Since this chapter has dealt largely with philosophic and mystical concepts, the following quote is appropriate: "Everything is foreseen yet freedom of choice is given." (Ethics of the Fathers.) To us here and now, this is a paradox, a contradiction. But it may not appear so in a higher state of consciousness.

* * *

RECOMMENDED READING

NEW WORLD OF THE MIND, by Joseph Banks Rhine . . Wm. Sloane Assoc. N. Y. 1953. Aside from ESP reports on psi and precognition, this book discussed the attitude

of the psychological profession towards ESP. Also several interesting cases of psychic experiences. The files of Dr. Louise Rhine contain hundreds of such experiences, including several of precognition.

THE REACH OF THE MIND. EXTRA-SENSORY PERCEPTION. NEW FRONTIERS OF THE MIND. Also by Dr. Rhine. The history of ESP and parapsychology is outlined in these books.

FOREKNOWLEDGE. By H. F. Saltmarsh. Bell & Sons, Ltd. London, 1938. Many interesting cases of authenticated precognition. Also an intelligent discussion of its philosophic implications.

SOME CASES OF PREDICTION. By Dame Edith Lyttleton. Bell & Sons, 1937. More cases of precognition.

LIVING MAGIC. by Donald Rose. Rand McNally & Co. New York, 1956. Mostly about Australian aboriginal magic with a section devoted to aboriginal ESP experiments, endorsed by Dr. Rhine.

THE IMPRISONED SPLENDOR, by Raynor C. Johnson . . Harper & Bros. New York.

NURSLINGS OF IMMORTALITY, by Raynor C. Johnson, Harper & Bros. New York.

LIGHT OF THE UNIVERSE, by Douglas Fawcett. Sidgwick & Jackson, Let. London.

CHAPTER TWENTY-FIVE

HALLUCINOGENIC DRUGS

If we define *hallucination*, as many psychologists and psychiatrists do, as a perception or an awareness peculiar to the individual and not to others, then the use of the word, or its derivative, in the above heading is correct. But from the SPR angle, its use is unfortunate in the subject under discussion, because its dictionary definition and familiar connotations makes hallucination practically synonymous with illusion, delusion, non-reality and the like. SPR people know that all manner of individual awareness, such as telepathy, clairvoyance, precognition and the psi faculties in general, which nearly always are individualistic, often turn out later to be true perceptions of realities which can be, and often are, later perceived and verified by others . . . realities which ultimately become substantiated facts.

This is not always the case, of course, but it happens often enough to enable an investigator to draw the conclusion that these entirely individualistic perceptions . . . i.e., confined to the individual . . . can be and often are bona fide awarenesses of real events, whether happening or existing presently beyond the sense-reach of the individual (clairvoyance, clairaudience, etc.,) or precognitions which eventually come to pass. Thus to label them "hallucinations," is still another evidence of the bias toward materialism of many of our scientific and medical people. You will recall that I and several others suitably deplored this trend of mind in a previous chapter.

In so describing drugs such as NO2, LSD-25 (lysergic acid diethylamide) the mythical nepenthe of ancient Greece, soma juice, hashish (cannabis sativa), peyote or mescaline, the sacred mushrooms of the ancient Aztecs, etc., one automatically is given the impression that at all times and with

all people, these drugs produce hallucinations or unreal and illusory aberrations of the mind. This they unquestionably do at times and with certain people, but not all the time with all people as these pages will now attempt to show.

Folie-a-deux (French) means that two people share the same illusion at the same time, much as one might, but seldom does, share the dream of another. But when many people, both in our time and historically, have the same general type of alleged hallucination under the influence of certain drugs . . . when they become directly and powerfully aware of the same inner revelations which mystics and Saviors perceive by means of their occult and metaphysical practices and meditations, then the investigator becomes still more suspicious that what is so seen and experienced is far removed from the dictionary meaning of the word "hallucination."

WILLIAM JAMES' VIEWS

William James, in his classic VARIETIES OF RELIGIOUS EXPERIENCE, affairms the existence of other and higher states of consciousness which we all possess and which can become manifest by occult practice, and also appears at times in drug-induced visions. Speaking of his own experiences under NO^2, we learn:

> ". . . our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality which probably somewhere have their field of application and adaptation. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded."

THE EXCLUDED MIDDLE

Most Metaphysical and occult teachings warn their aspirants to keep away from drugs, hypnotic suggestions, and all

outside interferences with their own mental and meditative processes . . . i.e., not to surrender their minds and wills to a drug or any individual incarnate or discarnate. In the main, this is excellent advice, but since the recent experimental and medical use of hallucinogenic drugs and therapeutic hypnosis, some doubts have arisen that this blanket interdiction may not be as wise as it sounds . . . at least not in all cases.

All-embracing interdictions of any course of conduct, item of consumption, etc., seldom if ever list the areas of possible exception to that which is forbidden. Similarly, that which is commanded or enjoined upon us is even less likely to note any possible exceptions. This situation is reminiscent of the two-valence argument rather recently discarded by thinking people, namely, that things are either white or black, good or bad, natural or unnatural, etc. Under the rules of formal logic, this type of argument invokes the rule of the *excluded middle,* . . . meaning that between two contradictory statements, there is no middle ground. If one statement is affirmed, the other must be denied. Most, if not all, the ideas and things of which I know . . . of which we *all* know . . . are either good or bad, true or false, or something in between, depending on the time, place and circumstance. (Modern science has recently become rather insistent upon not only placing the observer in the picture of what is observed, but of also supplying the event observed with at least three co-ordinates . . . namely date (time,) place and relative rate of motion of the observer. Ed.)

To give but one example, several years ago a young man came to me for counseling. He told me that his early life and environment included an habitually drunken brute of a father and a practicing prostitute of a mother, conditions from which he had escaped in his early teens by running away to an Episcopal home for boys, where he had acquired not only all the manly virtues but also a profound religious faith which caused him to look back with horror at his early home life. What troubled him at the time he came to me was the commandment; "Thou shalt honor thy father and thy mother." I shall leave the solution of this counseling

to the reader. Possibly he will reflect and meditate upon other two-valence arguments, some obvious and others very obscure which creep into our thinking without proper recognition of their nature. I hope he will discover thereby the color gray interposed between white and black and also the often excluded middle in certain of his pet acceptances or rejections.

UNIVERSAL AND HISTORICAL USAGE OF DRUGS

Let us return from the above philosophical digression to the interdiction of using drugs to heighten our spiritual and psi awareness. History tells us that hallucinogenic drugs in the form of certain mushrooms (Amanita muscaria,) hashish, peyote and other herbal hallucinogens, have been used from Siberia to the tip of South America, and points sideways and between, in the religious ceremonies of many ancient and even modern peoples. These drugs brought, and bring, strange visions. With some they are exalting beyond description, but some experience nightmarish horrors. James Terrill, Ph.D., tells us that if the subject does not fight the effects of the drug, it usually is not frightening; otherwise, it is. Authoress Jane Dunlap experienced headaches, dizziness, nausea and terror, but these symptoms passed away and were followed by profound exaltations and visions of deep interest.

SOME BAD EFFECTS

However, all is not rosy in drug-tinted vision land. For two days, a Harvard student labored under the delusion that he was only six inches tall. Another student thought he was God, drove into heavy traffic under the impression that he was immune to injury, and nearly lost his life. Then we have the case of two psychology professors. They went all out for LSD, taking it a hundred or more times, and introducing it to many of their students. Over-dosing and multi-dosing smacks heavily of escapism, and possibly even of addiction. It certainly is not recommended by responsible therapists.

At this writing, much controversy rages over the therapeutic value of the drug, nor have I been able to cover all sources of information. But I have seen enough to convince

me that there are two sides to this question, as there are to most questions, as well as a non-excluded middle ground.

THE BRIGHTER SIDE

On the brighter side, the Journal of Nervous and Mental Disease, November, 1962, tells us that two year tests by the Mental Research Institute may prove LSD to be a very powerful tool in speeding up psychotherapy. And Charles Savage, M.D., tells us about alcoholism in connection with LSD and Peyote. "In 1909 it was reported that among the Winnebago Indians drunks and degenerates of 30 years ago, those who had turned to peyote became the most successful, healthy and outstanding members of the community." In 1960 we learn that recovery rates from alcoholism as high as 70% are being reported.

A report by J. N. Sherwood, M.D., M. J. Stolaroff, and W. W. Berman, Ph.D., tells us that ". . beneficial effects of LSD . . include the abrogation of significant early life experiences, with the accompanying release of pent-up emotions, and increased psychological understanding. However, there is an additional aspect of the large dose technique which seems to play a most significant role in producing personality transformation: the discovery by the subject of the vast extent of his own being; having understanding and abilities far greater than he previously imagined . . . Maslo mentions 'mystic or oceanic experiences so profound as to remove neurotic symptoms forever after.' "

"The individual's conviction that he is, in essence, an imperishable self rather than a destructible ego brings about the most profound reorientation at the deeper levels of the personality. The many conflicts which are rooted in lack of self acceptance are cut off at the source and the associated neurotic behavior patterns begin to die away. Consequently the individual experiences less anxiety in connection with experiences previously painful. Incapacitating feelings of inadequacy and guilt, re-examined in the light of this new self-discovery, seem inappropriate and are relinquished.

"LSD etc. may possibly help us to discern the true meaning of the verb 'to be' ".

ISSUES AND MORALS

The visions of mystics and Saviors have been voluminously recoded throughout history and thus are familiar to most people. Such visions, despite their general similarity and ubiquity, would doubtless be classified as hallucinations by many of our scientists. Whether they are hallucinations or direct perceptions of supernal Realities is not the question here. What interests us at the moment is the general quality and content of certain drug induced visions in comparison with those of the mystics and Saviors. If both types of visions are substantially the same, and they often are, should we not agree with William James that if one can bypass the lengthy and often arduous practices aimed at inducing mystical experiences and super-conscious states . . . if this can be done without harm to oneself or others, why is it wrong?

Two issues are raised above. The first concerns the morality of using drugs, even under proper medical supervision, for the purpose of inducing visions and superconscious states. Here we have the excluded middle again, i.e., something is either right or wrong. Possibly we shall find in an *in*cluded middle something right and desirable under certain circumstances. Our second concern is with the nature and content of the hoped for and often experienced pleasant and profitable type of drug induced visions. How do they compare with the visions of the mystics and Saviors, and also the superconscious states discussed in these pages.

Let us consider the morality question first. Dr. Zaehner in his book MYSTICISM SACRED AND PROFANE, regards the deliberate and artificial induction of such states of consciousness as immoral. But to me, morality is largely a pragmatic matter. If one follows the Golden Rule according to one's highest interpretation and thereby avoids hurting oneself or others . . . and I do not necessarily mean hurting someone's feelings, since the application of fact and truth is often painful . . . what one does in such circumstance can hardly be called immoral. Having placed myself on record as favoring anything which liberates and emancipates one's consciousness from the confining walls of materialism and dogmatic dicta, let us see what others think of these drugs

and their uses in therapeutic and other cases. This investigation will also enable us to compare drug-induced visions with those of the more orthodox and accepted nature.

MORE PRO OPINIONS

Aldous Huxley tells us that "for most of those to whom the experiences (drug-induced mystical visions) have been vouchsafed, their value is self-evident . . . experiences of a world transfigured into unimaginable loveliness, charged with intrinsic significance and manifesting, in spite of pain and death, an essential (there is no other word)—All-Rightness."

Jane Dunlap, who had several such experiences, finds them habit forming in the same way as attending symphony concerts or visiting art galleries . . . i.e., a non-urgent or non-compelling desire once again to experience this expansion of consciousness.

Robert S. Davidson, Ph.D., Clinical Psychologist, who not only has monitored the administration of LSD for many patients, but has also several times experienced its effects himself, enlightens us as follows:

> ". . . these drugs, particularly LSD, when used as aids in the process of psychotherapy, have been found to be sometimes startlingly effective in releasing blocked emotions, recovering childhood memories, revealing defense mechanisms, and developing emotional insights. These drugs are also helping us study the creativity of professional artists, sculptors, writers and musicians."
>
> "From the standpoint of the development of inner security, its (LSD) significance seems to be its ability to allow the subject to transcend the usual narrow limitations of his conscious understanding and to become aware of feelings of love and unity with nature of which he could never have dreamed."
>
> ". . . the apparent ability of many people in all walks of life to have a sudden lifting of the veil between what we usually call consciousness and a mental state in which such great unity and completeness is felt that a permanent attitude of optimism toward life may sometimes be crystallized in a moment."

> "When the innate wisdom unveiled by LSD has become truly integrated into one's daily life, a vital change takes place in one's relations with other people."

(Quoted by permission from EXPLORING INNER SPACE, by Jane Dunlap, Harcourt, Brace & World, N.Y. 1961)

I can personally testify to this "vital change." No matter how difficult, indeed impossible, it is to bring any true picture of such visions into understandable language, such drug induced experiences leave the percipient mentally and emotionally much better off than he was before. Can we, then, term the artificial induction of such experiences "immoral?" And how about the many times, my own included, when certain anesthetics, notably NO^2, produce such experiences? I venture the suggestion that some of our philosophers and metaphysical teachers fail to feed all the data into their mental computers!

Speaking again of LSD, the doctors tell us that there are certain marked similarities between the drug experience and schizophrenia. The big difference, however, is that the drug dreamer is fully conscious all the time and distinguishes easily between the visions and surrounding realities. He can even eat lunch, go to the bathroom, and describe his experiences to his monitor . . . i.e., he can separate psychic reality from external reality which a schizophrenic cannot do. While this may be true of most people, it would seem not to be true of all.

Hallucinogenic therapy is a new comer to the psychiatric scene . . . too new for the medical people to form any final conclusions on its value. A few respond with nightmares, but such people are in the minority and the attending doctor can immediately stop distressing symptoms with an antidote. Certainly quite a few practitioners have great hopes for this type of therapy, not only in the more serious mental troubles, but for the greater number of people disturbed by despondencies, sadness and the like. SPR people and enlightened metaphysicians are much interested in drug visions, first because they appear to be quite harmless under competent administration, and second because experiences and visions so producd appear identical with many occurring in the superconscious states. However, the unrestricted and un-

supervised use of the drugs for "kicks" by our young people is most deplorable.

We may sum up by saying that should two roads to the same goal eventuate, one via the drug route and the other via the age old methods of occult practice, *both* roads will have their aspiring travellers.

I have characterized the superconscious states, while still in the psi classification, as being superior to all other psi faculties and awarenesses. The application of hallucinogenic drugs as a means of stimulating and increasing the lower orders of psi has, of course, also been tried out. Experimental results at this writing have been sketchy but encouraging. Nor is there space to go into a considerable volume of historical cases where certain mushrooms and other drugs were used to induce prophecy and other psi phenomena. We certainly appear to be on the threshold of a new psi world, the areas and boundaries of which cannot now be guessed.

DRUGS AND THE PSI FACULTIES

I knew that many criminal cases had been solved by the use of the psi faculties, with more attention being paid to this angle by foreign police agencies than our own . . . the work of Hurkos being a notable example. But I only recently learned that Army Intelligence was not unmindful of psi possibilities. On page 11 of Dr. Andriga Puharich's book THE SACRED MUSHROOM, we read: "The Colonel then surprised my by saying that if we found any positive results (ESP) to be sure to let him know, as the Army was definitely not disinterested in this kind of work."

Officialdom, be it governmental, army, police, scientific, medical or other, shies away from psi which they mostly regard as pure superstition and a reversion to animism, but such organizations are nevertheless composed of men and women, most of whom have had verified hunches or other psi experiences, either personally or by those close to them. Thus as we get further into parapsychology, officialdom as well as individuals will have to make more and more use of them. Reality has a way of injecting itself into our daily affairs, and it does so regardless of our prejudices.

THE FARADAY CAGE

So far we have spoken of two ways to stimulate and induce the psi faculties, one metaphysical and the other drug induced. The work of Puharich and his associates suggests that there may be still a third, namely the Faraday Cage. This is a copper enclosure whose walls, floor and ceiling, to quote Dr. Puharich, "prevent electromagnetic waves and other electrostatic effects from passing this metal barrier to the inside." Thus radio, for instance, will be silent and completely cut off from the outside broadcast signal when the Cage door is closed.

When an electric charge is placed on the Cage walls, those inside will feel no shock even if they touch the walls. This situation is similar to that of a bird perched on a charged wire. He is insulated all around by the air and feels no shock unless he touches the ground or another wire. There is a mass of technical data connected with the Cage, but the above describes its main characteristics.

Our interest in the matter rests on the fact that telepathic ESP teams, placed inside the Cage, scored a much higher statistical average in the Matching Abacus Test (MAT). Obviously, all manner of precautions to insure reliable results were taken. These and other details must be left in the Bibliography. The chance score for a telepathy MAT experiment is 6 hits out of 50 trials. (6/50). 11/50 is considered significant of ESP.

A number of telepathic teams outside the Cages and under normal room conditions averaged 12/50, which is significant and good. But when the same teams were placed inside the Cages, with *no* electrical charge placed on the walls, their score jumped to 25/50. The natural odds of such a score by chance alone is one in ten billion. However, when an electrical charge of twenty thousand volts was placed on the Cage, the score jumped to 43/50. This, of course, places chance out of the question by super astronomical odds, and is a tremendous increase in ESP over the uncharged Cage experiments.

Doubtless these Faraday Cage tests will become controversial as were, and still are, the Rhine tests. But eventually

they will be duplicated and improved upon by other scientists in many parts of the world, even as were Rhine's experiments. If the same high odds against chance are duplicated or even advanced by technical improvements, psi will surely come into its own. We owe a great debt to these pioneers who are steadily pushing the boundaries of our knowledge ever further into the unseen worlds. Would that the great sleeping public could appreciate the vast significance of their work and speed it up with adequate financial support! Splendid and important . . . and expensive! . . . as are our travels into outer space, these pioneering travels into the inner spaces of that vast complex which is the mind of Man are surely no less splendid and important . . . and far, far less expensive!

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CHAPTER TWENTY-SIX

SPIRIT PHOTOGRAPHY

Spirit photography, a most interesting aspect of SPR, has unfortunately been heavily loaded with fraud. Nevertheless, there are many such pictures, some taken under rigid test conditions, which professional photographers tell us are geunine. In 1918, the Society for the Study of Supernormal Pictures was formed in London. The Directors were, Dr. Abraham Wallace, W. D. Mitchell, Sir Arthur Conan Doyle, and H. Blackwell. Its members were nearly all professional photographers. The Society reported in May, 1920:

> "The members here present desire to place on record the fact that after many tests and examinations of thousands of pictures, they are unanimously of the opinion that the results have been obtained supernormally on sensitive photographic plates under reliable test conditions . . . secured under conditions excluding the possibility of fraud."

I could quote from the reports of several eminent and internationally known scientists concerning the genuineness and supernormal character of photographs showing spirit "extras" . . . an object appearing in a photograph which the camera sees but not the normal eye . . . but shall discuss now only the work of Arthur Von Salay, a professional photographer of Los Angeles. I have intermittently worked with this gentleman for some 20 years. His interest in SPR is the same as my own, namely to uncover the facts divorced from prejudice and pre-conception. Early in his career as a successful photographer, he discovered extras appearing in his pictures. These were often small faces, some of known and recognized deceased persons.

Far from being a commercial asset, this unwanted spirit photography cost him many clients. The public is largely

uneducated to such strange events and often becomes either alarmed or regards them as trickery. He has never commercialized his strange mediumistic ability. Instead, he became a devoted psychic researcher and together we have delved deeply into many aspects of psychism.

As a teenager, he experienced a superconscious state, and like myself in early youth, many other spontaneous psychic experiences. Thus, when he developed spirit photography, his matured scientific curiosity developed rapidly. With no early religious conditioning or training, he later in life turned to the study of Yoga, particularly its physical aspects. Both of us have always required some sort of sense demonstration . . . i.e., phenomena which can be observed by the senses or their instrumental extension . . . before embarking in the more intimate and personal excursion of metaphysics and mysticism. Indeed, I could list at least a score of internationally known scientists who entered SPR under the influence of intense skepticism and disbelief. Some few have stuck to their materialistic guns and tried to explain away their SPR observations in terms of obscure and little understood capacities of the human material organism and brain. But the majority have either publicly or privately abandoned their materialistic positions and accepted the actuality and reality of the unseen worlds.

THE SKOTOGRAPH

Observing extras appearing on many of his pictures, Von Salay wondered if the camera was actually needed in such productions. To determine this, he dispensed with his camera and experimented with ordinary sensitized photographic paper. His technique was to remove a sheet from its lightproof covering, hold it in his hand in ordinary light, and then immerse it in the developer. Extras continued to appear on many such sheets. These he calls Skotographs. He has taken many thousands of them, many under rigid test conditions and in the presence of competent observers.

One of these, taken under such conditions and supported by written statements and an affidavit by those concerned, is reproduced here. It shows an amorphous, undulating background upon which is sharply imposed the letters NAD.

Higher to the left is seen a less well-defined figure of an old woman.

In the production of this skotograph, a young lady, Miss Michela Kelly, was first placed in a deep hypnotic sleep. A sheet of sensitized paper was placed under her hands for a few moments and immediately developed, whereupon the extras appeared. Later Miss Kelly stated that her old nurse, deceased some 14 years had been called Naddie. No thoughts of Naddie had entered her mind during the experiment nor for months previously. Von Salay and those present knew nothing of Naddie at the time.

Hundreds of such Von Salay skotographs are on file in his studio. All show the same amorphous background, which is strongly suggestive of the "first matter" described by Jacob Boheme and other mystics, all in different ways. In the Ageless Wisdom, it is conceived as a universal cosmic matrix or substance out of which all forms appear.

TRANSPARENCY

In his later studies, Von Salay became interested in certain mystic exercises supposed to produce invisibility of the aspirant (Chapter No. 3). Since he did these exercises in seclusion, he did not know whether or not he was getting results, so he set his camera and stood in front of it at a proper focal distance. He then placed a high wattage light bulb on a stand directly behind him. Thus his position was in the middle between the camera and the bulb. Proceeding then with his mental exercise and arriving at a point where he felt he might be getting the disappearing result for which he was working, he shot a picture of himself by means of a remote control cord and button which he was holding in his hand.

The picture he got, reproduced here, clearly shows Von Salay approaching invisibility with the light bulb and supporting stand showing *through* him. Remember, he was standing in front of the bulb. Thus the camera could not have seen the bulb except as it looked through him!

These pictures and an explanatory article of mine appeared in a recent issue of our periodical, the ADYTUM NEWS NOTES, which reaches many parts of the world,

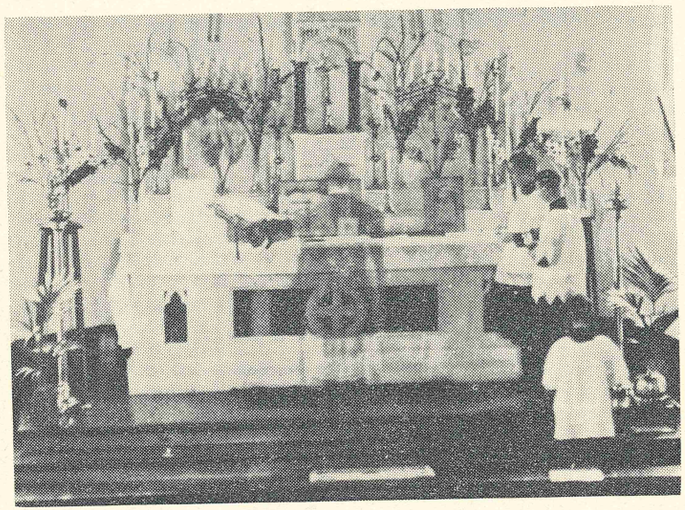
and aroused great interest. Thus I heard from Alastair O. Wallace, who is the spiritual head of the large New Zealand branch of B.O.T.A. He told me that one of our students there, a man of high spiritual character, had taken several spirit photographs, and among them was one of a Catholic priest disappearing before the altar during a wedding ceremony. Thus I wrote to Brother William Ball asking to borrow the negative and requesting a letter of transmittal which would give the complete circumstances surrounding the taking of this picture. I shortly received two negatives and the letter, from which I now quote:

"The occasion of this phenomenon was during the wedding ceremony of my brother in 1935. The priest officiating was a man of high spiritual attainment, and I really mean that!

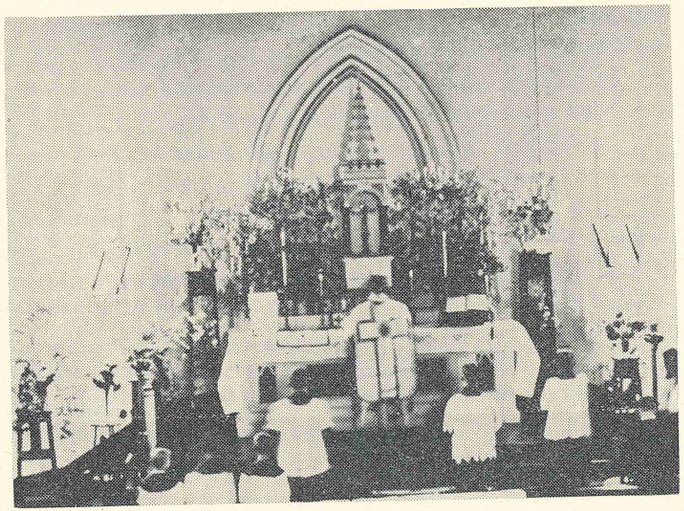
"If you understand the ceremony of the Roman Catholic mass, you will know that the priest is moving about constantly; and as we did not have the ultra-rapid plates in those days, I had to wait until he had taken the Host (or Communion)before I could make a time exposure. This period when the priest is offering up his thanksgiving, is the most sacred part of the whole mass, and also the only time he is perfectly still.

"Having been brought up in the Roman Catholic faith, and also having assisted as an altar boy over a number of years . . . in fact my parents had hopes that I would become a priest and had me educated in a seminary . . . I knew that this was the best period for an exposure. The result, as you see, is on the negative. (Picture 1)

"There is a sequel to this episode, as you will observe on the second negative (Picture 2): another wedding, same church, same position almost, but a different priest. The reason for the second photo was that another young couple were so intrigued by the photographic result of my brother's wedding that they arranged to have their wedding in the same church, on the same day and hours, but one year later. In the meantime the original priest had been transferred to another parish, and his successor was of a vastly different character.



Picture 1



Picture 2

He could not ascend above Malkuth (the physical or earth plane), but a good man in his own way. We were quite good friends until he passed on. To him I was always 'the Pagan'.

"Have taken many spirit photographs over the years, but have never bothered to cultivate the gift . . ."

In picture 1, if an explanation is needed, we see the priest standing before the altar with the cross on the front of the altar and the altar itself plainly showing through him. If you look carefully, you will see the top section of the cross on his surplice, which is plainly seen in Picture 2, taken a year later with another priest officiating.

The research I have done on this picture and those connected with it prove, in my opinion, its authenticity beyond a doubt. Thus I am happy to present it to you as still further evidence of the existence of what I like to call the unseen worlds.

THE DIRECT VOICE UNDER ELECTRONIC CONTROL

We now return to the work of Von Salay. It was by no means exclusively photographic. Many years were devoted to the study of the direct voice (Chapter 5). His most notable experiment was the placing of a microphone with an inverted cone overhead in a small clothes closet opening into his studio. This microphone was connected with an amplifier and tape recorder placed outside in the studio. Sitting alone or with other mediums in this blacked-out closet, or cabinet, he worked at cultivating the direct voice for recording outside. In this he was most successful, obtaining many recordings of voices and supernormal sounds. Sitting in the cabinet, he often heard whistles, as did also observers in the studio when a loud speaker was connected in the recording circuit. Strange to say, these whistles often turned out to be voices when played back by the recorder.

While this was most evidential to him and his colleagues, he realized that this technique had serious evidential defects, since he or others in the cabinet might have consciously or unconsciously produced the sounds and voices. To obviate this serious evidential defect, he changed his technique. I quote from his own report substantiated by his colleagues.

"From the standpoint of absolute control, the most interesting experiments were made with all participants *outside* (the closet or cabinet) and seated in the studio. The closet door was closed and under these conditions contained only the trumpet (inverted cone) and microphone. The tape recorder was left running and automatically recorded all sound and movements within the (empty) cabinet. Under these conditions, which from the evidential standpoint are ideal, many voices and supernormal sounds were recorded. The experimenters addressed questions to the (empty) cabinet, but because the loud speaker was seldom used they heard nothing until the tape was replayed."

The work of Von Salay, and others like him often goes unnoticed and unrecorded by the well-established SPR Societies. Thus the charge, often heard, that objective psychic phenomena disappeared with the advent of better controls after the turn of the century and should be relegated to an apocrypha penned by naive and elderly wishful thinkers is, in this investigator's opinion, founded in complete error. Some work in this field has undoubtedly succumbed to the superior charms of statistical parapsychology . . . that is, succumbed in the University workshops and among certain learned groups. Nevertheless, scattered here and there are quite a few competent workers in objective psychical research who, like Von Salay and Ball, are unheralded and unsung. Such people hold with the late Lord Reighley, of the English Society, that the advancement of the SPR art depends at least as much upon the objective phenomena as upon the recently and more loudly acclaimed subjective or mental studies. I hold to this view and, with other like-minded colleagues, await the day when proper backing and facilities will become available for a large scale and well directed assault upon these vital problems.

MATERIALIZATION

In the long range of objective psychic phenomena, seance room materializations of human forms are among the most interesting. Unfortunately, unscrupulous spiritualist mediums have long recognized their commercial value, with the re-

sult that no phase of spiritualism is more loaded with fraud. I have haunted materialization seances for many years in a vain attempt to witness a genuine materialization. Of the scores that I attended, each and every one has been obviously and even ridiculously fraudulent. I have been amazed and not a little shocked at the gullibility of most of the sitters who have unhesitatingly and emotionally recognized a masked and cheese-cloth draped figure as a deceased relative or friend. I have seen alleged Masters of the Wisdom . . . with beards, of course! . . . emerge from the cabinet and spout platitudes and drivel . . . all to the amazement and reverential attention of the assembled poor souls who had paid for this tinsel marvel with their hard earned money.

The Psychic Observer, a leading spiritualist periodical, has recently exposed the fraudulent materializations staged by two professional mediums at one of our summer spiritualistic camps . . . institutions that provide production-line psychic phenomena for all who have three dollars and up to spend. A snooper-scope . . . an electronic device which enables one to see in the dark . . . and also infra-red motion pictures, which were shown in many cities, were used to expose these frauds. Despite this widely publicized expose, the two thoroughly discredited frauds continued selling their contaminated peanuts at the same old stand with the faithful in attendance as usual.

I have included many of my own experiences and experiments in the various departments of psychism along with those of other SPR people mostly for the purpose of backing up the reports of others with analogous facts which I personally know to be true. But in the case of seance room materializations, I have no such backing to offer. This does not mean that in spite of the almost omnipresent fraud which plagues this subject, genuine materializations have never been observed. My own bad luck has not deterred me from the realization that many eminent researchers have witnessed this phenomenon under rigid test conditions.

In THIRTY YEARS OF PSYCHICAL RESEARCH, Professor Richet states:

"I shall not waste time in stating the absurdities, almost the impossibilities from a psycho-physiological

point of view, of this phenomenon. A living being, or living matter formed under our eyes, which has its proper warmth, apparently a circulation of blood and a physiological respiration, which has also a kind of psychic personality, having a will distinct from the will of the medium, in a word, a new human being! This is surely the climax of marvels! Nevertheless, it is a fact."

Geley, Schrenk-Notzing, Mme. Bisson have with Richet witnessed this strange phenomenon in connection with Eva C, as medium. Geley will now enlighten us:

"I have very often seen complete representations of a face, a hand or a finger. In the most perfect instances the materialized organ has all the appearance and the biological properties of a living organ. I have seen admirably modeled fingers with nails. I have seen complete hands with their bones and joints . . . a living head and felt the skull under thick hair . . . well formed and living faces—human faces. In many instances these representations have grown under my own eyes from the beginning to the end of the phenomena. The forms show some degree of self movement and this is physiological as well as anatomical. The materialized organs are not inert, but biologically alive. A well materialized hand has the functional capacities of a normal hand . . . I have sometimes seen a hand or a face appear flat and then take to three dimensions, either completely or partially, as I looked . . ."

KATIE KING

The case of Katie King is the most dramatic in the SPR record. In materialization seances with the medium Florence Cook Katie King began to materialize. After many sittings, she finally achieved full materialization. She became well known in the household of Sir William Crookes where the sittings were held. The children adored her, and she them. She often went to bed with the medium, much to the lady's annoyance . . . particularly so after Miss Cook married, her husband complaining that in the dark he never knew which one was his wife!

Crookes took some forty flashlight pictures of Katie, some

of which show Katie and Florence Cook at the same time. This went on over a period of some three years and was attested by the entire Crookes household and many invited sitters. To the best of my knowledge, this case is unique in SPR. It is to be deplored that we have no well authenticated record of a similar occurrence in modern times which, reporting being what it is, is not to say that it has never happened since. Arguments against the genuineness of Katie King must contend against the voluminous reports of Sir William, his household, the many other witnesses and also the camera.

OTHER RECORDED CASES

In fairness to the Katie King case, it is my unpleasant duty to report that recently much controversy has arisen in England over the publication of reports from two somewhat questionable characters that the whole case was a fraud perpetrated by Sir William because of an illicit affair he allegedly had had with the medium, Florence Cook. From this not-too-reliable source we learn that Florence was a most personable young woman whose conduct with the opposite sex was not always above reproach, particularly her conduct with Sir William. This questionable up-dredging of filth from the preceding century against the reputation of one of the most revered names in science, accusing him of prostituting his science in favor of a phony medium, will not be given any wider publicity in these pages by naming the source.

Would that the English society had felt the same way about it! They actually published a review of this book which caused me to write them a somewhat vitriolic protest . . . feelings which were shared in print by several other SPR people. I assured the English Society that I held no brief for the Katie King case; that objective psychic phenomena of this kind had occurred often under excellent test conditions in more recent times; that the case for Katie King in particular and the unseen worlds in general certainly did not rest on Sir William alone; and that it shocked me and others to see back-stairs gossip printed in their Journal . . . to which I received a courteous acknowledgement with no comment.

Under the auspices of researchers Alexander Aksakof and Mathes Fidler, invited savants from different parts of Europe attended a series of materialization sittings with the medium Mme. d'Esperence. A crucial test was asked and carried out. We read now from her own report verified by the sitters:

> "The curtains were thrown open and a materialized form stood fully revealed beside me . . . (A flashlight picture was taken.) (I) asked for water and wondered at the same time whose voice was it that made the request. It was like my own but seemed to come from the air or from some other person. The water was brought and drunk, but though I felt refreshed the act seemed to be performed by that other person who had spoken . . .
>
> "Now comes the strangest part of this strange experience. The photographic plate was developed, a print made and a most astonishing face revealed."

In many words, Mme. d'Esperence goes on to relate that there were *two* forms on the print. One was that of a woman draped in white who bore a striking resemblance to Mme. d'Esperence. On a chair beside this figure sat another form with wrists taped to the arms and the controlling band around the waist plainly showing. But the face was that of a total stranger "who seemed to be regarding the proceedings with great complacency and satisfaction." Nobody could understand what had happened. When control Walter was later questioned, he replied somewhat ruefully; "Things got considerably mixed up!"

With many well authenticated cases in the SPR record, let us stay with those cited above, and several others, and see what the various investigators have found out or surmise about them.

In the d'Esperence case cited above, investigator L. Gilbertson surmises that the manifesting entity's control over the materialization was weakened due to the subjective power and subliminal interference of the medium herself. Thus a close resemblance to her face resulted in the materialization. The stranger seated where the medium was controlled by cords and tapes to the chair, produced a temporary transfiguration of his own face over that of Mme. d'Esperence.

According to Professor Morsellie, it is quite usual for the

materialized form to bear a close rememblance to the medium, which has given considerable credence to the fraud explanation. But this explanation is shortly dashed with the further evidence that this resemblance does not last long. Soon the materialized form assumes its own physiognomy and independent physical characteristic. Also it has often been seen and photographed with the medium tied up and otherwise controlled. This newly formed body has temperature, blood circulation, exhales carbonic acid gas and behaves in every way as an unrelated entity.

In the Villa Carmen seances, Professor Richet had the materialized form of control Bien Boa blow into a flask of baryta water. His breath showed the expected carbon dioxide reaction. Richet assures us that the form was not that of the medium or a possible confederate.

Crookes examined the lungs of Katie King at a time when the medium Florence Cook was suffering from bronchitis and found Katie's lungs in perfect condition. When Katie was told that she resembled the medium too much, she repeatedly changed the color of her face to chocolate and even jet black.

Crookes also informs us that the phantom hand "is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving and the flesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy and fades off into a luminous cloud." A phenomenon sometimes observed is that of a materialized form appearing quite natural to the cursory view, but when examined from behind or under the clothing, nothing but an outer shell is there.

Epes Sargent tells us that in the Andrews' seances, a spirit known as Moravia rapidly changed her materialized appearance six times to conform to various ages in her past earth life . . . ages ranging from childhood to old age.

Frank Kluski produced many materialized forms. F. W. Pawlowski, Professor of aeronautical engineering, University of Michigan, tells us about them in the Journal of the A.S.P.R.

> "Bright bluish stars appear and begin to move high above the table, near the ceiling. When they approached

me at a distance of about sixteen inches, I recognized to my great astonishment that they were human eyes looking at me. Within a few seconds, such a pair of eyes develops into a complete human head, and with a hand moving a luminous palm illuminating it clearly. The hand will move around the head as if to show itself more clearly to the onlooker, the eyes looking at one intensely and the face smiling most pleasantly. I have seen a number of such heads, sometimes two at a time, moving through the air like drifting balloons from one sitter to another. On several occasions the apparitions appeared just behind my back, and I was aware of them from the sound of their breathing, which I could hear very distinctly before they were noticed by the sitters opposite me . . ."

Again Professor Richet tells us about materializations seen at the Villa Carmen seances:

"I saw a fully organized form rise from the floor. At first, it was only a white, opaque spot like a handkerchief lying on the ground before the curtain. Then this handkerchief quickly assumed the form of a human head level with the floor, and a few moments later it rose up in a straight line and became a small man enveloped in a kind of white burnous, who took two or three halting steps in front of the curtain and then sank to the floor and disappeared as if through a trap door. But there was no trap door."

MATERIALIZED CLOTHING

The clothing or drapery appearing on spirit forms has been the subject of much adverse criticism. It is one thing ectoplasmically to produce human forms in the seance room, but clothing and drapery is quite another. Aside from these, many non-protoplasmic objects have been materialized in the seance room, such as the finely wrought model of a sailing ship, precious stones and many other objects. We cannot imagine that these are ectoplasmic in origin.

Materializing them, however, is no more mysterious than dematerializing them. Several cases have been cited where the medium is now in one place and immediately threafter

turns up in another, or else disappears altogether. What about clothing, metal teeth fillings and other non-protoplasmic substances? Protoplasm is just as much a physical substance as metal or wood. Thus the mystery remains regardless of the substance. What most people find hard to accept, despite the voluminous evidence, is the fact that under certain conditions, imagings or ideas in mind can be concretely reproduced on our physical and material plane apparently without the need of any physical labor. Just where the substances which compose them come from we often do not know, although ectoplasm is sometimes, but not always the explanation.

Sylvan J. Muldoon, of the well-known Carrington-Muldoon astral projections, tells us about his clothing:

"On one occasion, I noticed the clothing forming itself out of the emanation surrounding my astral body when only a few feet out of coincidence, and the clothing was exactly like that covering my physical body. On another occasion, I was awakened and found myself moving along at the intermediate speed. A very dense aura surrounded me—so dense, in fact, that I could scarcely see my own body. It remained so until the phantom (his astral body) came to a stop, when I was dressed in the typical ghost-like garb."

In the presence of three other persons, Dr. Nicholas saw the materialized form of Joey make "twenty yards of white drapery which certainly never saw a Manchester loom. The matter of which it was formed was visibly gathered from the atmosphere and later melted into invisible air. I have seen at least a hundred yards so manufactured."

Katie King often allowed the sitters to touch her drapery and even cut off pieces which she gave them. Holes so formed were immediately repaired. Usually the pieces so bestowed shortly melted away, but some remained permanent.

The control Katie Brink cut off a piece of her dress for Col. Richard Cross, of Montreal, but requested that he buy a new dress for the medium. The cut piece was fine gossamer-like material and in dimensions exactly matched a hole in the medium's dress. However, the medium's dress was made of black alpaca and much coarser.

PHYSICAL CONTACT WITH MATERIALIZED FORMS

The explanation of fraud, while it often applies, cannot be invoked in many cases. A fully materialized hand, for instance, when firmly grasped by the investigator, cannot gradually be melted into nothingness. In connection with the medium D. D. Home, Sir William Crookes writes: "I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp."

Again in connection with Home, Frank L. Burr, editor of the Hartford Times, wrote the following in a letter to Mrs. Home. "Turning this strange (materialized) hand palm towards me, I pushed my right forefinger entirely through the palm until it came out an inch or more visibly from the back of the hand. When I withdrew it, the place closed up, much as a piece of putty would close. While I was still looking at it, the hand vanished quick as a flash."

Katie King's materialized wrist was once siezed by H. H. Rapp. Said he: "It crumpled up in my grasp like a piece of paper, or thin cardboard, my fingers meeting through it."

Dr. Hereward Carrington, whose search for mediumistic fraud amounted to almost an obsession, writes: "I myself have observed materializations under perfect conditions of control and have had the temporary hand melt within my own as I held it firmly grasped."

Katie King agreed, so investigator Maryat writes, to give a dematerialization demonstration in full light:

> "She (Katie) took up her station against the drawing room wall with her arms extended as if she were crucified. (The lights were then turned on) to their full extent in a room about sixteen feet square. The effect upon Katie was marvelous. She looked like herself for the space of a second only, then she began gradually to melt away . . . (like) a wax doll before a hot fire. First the features became blurred and indistinct. They seemed to run into each other. The eyes sunk in the sockets. The nose disappered. The frontal bone fell in. Next the limbs appeared to give way under her and she sank lower and lower on the carpet, like a crumbling edifice. At last there was nothing but her head left above the ground—then a heap of white drapery only which disappeared with a whisk, as if a hand had pulled it after her—and we were left staring at the spot where Katie had stood."

From the plethora of reports before me, many more pages could be filled with abbreviated accounts of materializations conducted under test conditions. For me, Carrington's experiences, of which I have cited only one, are the most convincing. Putting one over on him would have been a feat indeed! Adding to this personal evaluation are the multitude of records which run through the last hundred years, the distinguished people, many of them scientists of renown, who have attested to them, and the many places and countries from which they come.

So far we have dealt in large measure with the materialization and dematerialization of human forms, presumably of deceased persons. Sometimes these have been life-size, sometimes in miniature only a few inches tall. And strangest of all, the record contains several well attested accounts of materialization and dematerialization of living persons. Thus the controlling factor, aside from the needed physical conditions, appears to reside in the imaging or idea-in-mind of the materializing agency, which is usually assumed to be a spirit control.

We need not conclude that this requires some supernal ability on the the part of the control. All biological growth, aside from environmental conditions, is automatic. Thus we may attribute these phenomena to an automatic process triggered by an idea or picture in the mind of the control, and this picture can be an inanimate object or a flesh and blood creature, in whole or in part. Indeed, the act of conception and subsequent foetal growth within the womb is largely analagous with respect to the intelligence and know-how concerned, which can be, and usually is, precisely zero!

ANIMAL FORM MATERIALIZED

Even this bird's eye view of our subject would be incomplete if we discussed only the materialization of human

forms. Dr. Nandor Fodor has written much on this subject, and other reference sources will be quoted or paraphrased. Evidence for the materialization of animal and other forms is quite abundant.

Fodor informs us that the strangest observations in this field were made in connection with the mediumship of three Poles, Kluski, Guyzk and Burgik. Guyzk materialized dogs and other animals, Kluski materialized a large bird of prey, small beasts, a lion and an apeman. In 1926, it was reported that:-

> "The bird was photographed. Before the exposure a whirring, like the stretching of a huge bird's wings, could be heard, accompanied by slight blasts of wind, as if a large fan were being used . . . Hirkill (an Afghan) materialized . . . Accompanying him always was a rapacious beast, the size of a very big dog, of a tawny color, with slender neck, mouth full of large teeth, eyes which glowed in the darkness like a cat's, and which reminded the company of a maneless lion. It was occasionally wild in behavior, especially if persons were afraid of it, and neither the human nor the animal apparition was much welcomed by the sitters . . . The lion, as we may call him, liked to lick the sitters with a moist tongue, and gave forth the odor of a great feline. Even after the seance, all and especially the medium, were impregnated with this acrid scent as if they had made a long stay in a menagerie . . ."

Professor Pawlowski gave an account of the bird (Journal A.S.P.R.) "It flew around, beating his wings against the walls and ceiling, and when he finally settled on the shoulder of the medium, he was photographed with a magnesium flash."

Geley writes in CLAIRVOYANCE AND MATERIALIZATION about the materialized apeman:

> "This being which we have termed pithecanthropus has shown itself several times at our seances. One of us, at the seance of November 20, 1920, felt its large shaggy head press hard on his right shoulder and against his cheek. The head was covered with thick coarse hair. A smell came from it like that of a deer or a wet dog.

> When one of the sitters put out his hand, the pithecanthrope seized it and licked it slowly three times. Its tongue was large and soft . . ."

Colonel Norbet Ocholoficz in his book on Kluski tells us about this materialized apeman:

> "This ape was of such great strength that it could easily move a heavy bookcase through the room, carry a sofa over the heads of the sitters, or lift the heaviest persons with their chairs into the air to the height of a tall person. Though the ape's behavior sometimes caused fear and indicated a low level of intelligence, it was never malignant. Indeed it often expressed goodwill, gentleness and readiness to obey . . . After a long stay, a strong animal odor was noticed. It was seen for the last time at the seance of December 26, 1922 . . ."

In THIRTY YEARS OF PSYCHICAL RESEARCH, Richet writes about Burgik's materialized dog. Lieut. Col. E. R. Johnson tells us about the materialized dogs appearing in Mrs. Wreidt's seances:

> "It was quite common to meet one's departed dogs. I had one of these, a very small terrier, placed on my knees. It remained there for about a minute and both its weight and form were well recognized. It was not taken away but seemed gradually to evaporate or melt. Two others, a large retriever and a medium-sized terrier, came very often, and all three barked with their direct voices in tones suitable to their size and breeds. Other sitters saw, heard and were touched by them. Those three had died in India some thirty years previously."

As I read through the SPR record, I am astounded at the variety and quantity of sub-human creatures which have mysteriously appeared in materialization seances. And I also wonder about the pursuing jinx which prevented me from ever personally witnessing such strange phenomena. I have always been reluctant to accept evidence from others in connection with psychic phenomena not personally experienced by me or by those in SPR whose work I well know. I realize, of course, that for many of my readers, these pages present the same problem. Acceptance of such second hand evidence

is very difficult. Emotional response to it is still more difficult, and assimilation of it into one's philosophy of life, with consequent effect upon one's daily thinking and actions is most difficult of all. It may be some comfort to realize that all but the gullible and simple minded are in the same boat unless they themselves are good sensitives. And even such people often question the source of their awarenesses. The only positive assurance that I can give you is that the "color" is there for those willing and able to put in the time, perseverance and self-sacrifice to pan away the dirt. Nor can anyone do this for you.

One more animal materialization seance will be cited from GHOSTS IN SOLID FORM, by Gambier Bolton, a careful and experienced investigator.

> "In 1919, during our experiments, the largest and most startling (materialized animal was) a seal which appeared on one occasion when Field Marshal Lord Wolsey was present. (Later) we suddenly heard a remarkable voice calling out some absurd remarks in loud tones, finishing off with a shrill whistle. 'Why, that must be our old parrot,' said the lady of the house. 'He lived in this room for many years and would constantly repeat those very words.' "
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> "(Again later) a small wild animal from India, which had been dead for three years or more and had never been seen or heard of by the sensitive, and was known to only one sitter, suddenly ran out from the spot where the sensitive was sitting. (She was) breathing heavily and in . . . deep trance. The little creature uttered exactly the same cry, which it had always used as a sign of pleasure during its earth life. It had shown itself altogether on about ten different occasions, staying in the room for more than two minutes at a time, and then disappearing as suddenly as it had arrived . . . But on this occasion, the lady who had owned it during its life called it to her by its pet name, and then it proceeded to climb slowly up on her lap. Resting there quietly for about half a minute, it then attempted to return. But in doing so, it caught one of its legs in the lace (on the lady's skirt.) It struggled violently,

> and at last got free, but not before it had torn the lace for nearly three inches.
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> "At the conclusion of the experiment, a medical man reported that there were five green-coloured hairs hanging in the torn lace which had evidently become detached from the little animal's legs during the struggle. The lady at once identified the colour and texture of the hairs, and this was confirmed by the other sitter, himself a naturalist, who had frequently seen and handled the animal during its earth life. The five hairs were carefully collected, placed in tissue paper, and then shut up in a light-tight and damp-proof box. After a few days, they commenced to dwindle in size, and finally disappeared entirely."

Mr. Bolton was a well known zoologist connected with the Zoological Society and was often called in on matters pertaining to the health and welfare of animals. On one occasion he attended and befriended a wounded seal which later died. Shortly thereafter, he attended one of Craddock's materialization seances at which a number of persons of social and scientific repute were present.

Suddenly, someone called out from the cabinet; "take this great brute away, it is suffocating me!" It was the seal which came slowly from the cabinet. Since seals cannot walk, it flopped over to Bolton and remained with him for several minutes. Then it flopped back to the cabinet and disappeared. Bolton was certain that the seal knew him and was the one he had befriended.

Physicist Raynor C. Johnson vouches for the genuineness and fraud-free character of many materializations and cites several in his writings. He writes: "We do not hesitate to trust the observations and calculations of a handful of competent observers of this effect (solar eclipses), and what is more, we incorporate the significant consequences in our physical outlook. Should we be less just to men like Dr. Schrenk-Notzing, Dr. Asty, Dr. Geley,, Sir William Crookes, Professors Flammarion, Richet and Driesch? These have all expressed their conviction of the validity of materialization phenomena, and they were men not easily convinced."

The record is quite voluminous on this subject. Confining

our selection to books published during this century and in the English language, and excluding those written from the Spiritualist angle, some of the most convincing I have come across are:

BIBLIOGRAPHY

PHENOMENA OF MATERIALIZATION, by Dr. Schrenck-Notzing.

FRAM THE UNCONSCIOUS TO THE CONSCIOUS, by Gustave Geley

CLAIRVOYANCE AND MATERIALIZATION by Gustave Geley

GHOSTS IN SOLID FORM, by Gambier Bolton

THE PHYSICAL PHENOMENA OF SPIRITUALISM, by Hereward Carrington

CONCLUSION

It is with a feeling of sadness . . . or is it frustration? . . . that I now bring these Chapters to a close. So much more could have been written and much wider areas explored! But even the little that we know about the human spirit and mind cannot be set forth between the covers of any one book, nor is it within the powers of any one author to cover so vast a field.

Searching for the basic motives which impelled me to pen these pages, one item stands out . . . namely scientific materialism. So many people regard scientific materialism as the equivalent of, or synonymous to, the discipline we call science . . . one of the finest and most useful products of men's minds. They fail to realize that the material universe, from stars to microbes and everything in between, is but one aspect of Reality and certainly not the only one.

The disciplines of science should not, indeed cannot, be confined to this one aspect. Given a wider scope of application, these same disciplines suitably adapted to subtler researches and methods, can reveal even broader and higher areas of Reality than any so far brought into view on the material plane. Thus to base one's philosophy of life solely on the material aspect of things . . . i.e., aspects cognized by the senses and their instrumental extension . . . is to live in a high-walled prison, no matter how well-furnished and comfortable it may be.

Many people live out their lives in this prison, confined by the bars of "common sense," which they mistakenly apply to uncommon events and their implications, such as these pages have set forth and discussed. This is because they quite arbitrarily and unnecessarily limit the play of their intellects within the imprisoning walls of scientific materialism. Science itself can fly as high as a man's mind can reach since in essence it is no more than a method of

thinking, a discipline of procedure. It should not be invoked, as is so often the case, to hold us within the walls of materialism.

Scientific materialism bestows many material blessings upon us, but through its misapplication and invasion of areas of our thinking and acting where it neither applies nor belongs, it has dealt us many a blow to our higher aspirations and spiritual evolution. For instance, in dialectic materialism, which is the application of scientific materialism to the humanities, we see the sad spectacle of hundreds of millions of people vainly seeking the causes of their past and present troubles amidst the debris of past events; and what is worse, envisaging a bright Utopian future solely in terms of the pragmatic . . . to them! . . . handling of their affairs strictly along physical and power lines, much as we handle our space rockets.

And not to disregard the beam in our own eye, we habitually engage at all social, economic and political levels in frantic and often brutal competition despite our religious, philosophic and metaphysical teachings which call for love, brotherhood and cooperation . . . aspects of Reality no less real and needful than material progress.

A. N. Whitehead tells us that: "Scientific materialism . . . is an assumption which I shall challenge as being entirely unsuited to the scientific (knowledgeable) situation at which we have now arrived." And he qualifies this statement with: "It is not wrong if properly construed" . . . i.e., used in areas to which it applies. Gregory and Kohson tell us: "Science as a discipline is magnificent and indispensable; as a belief-system it is disastrous." I should have preferred to say that the encroachment of scientific materialism, not science, into areas where it does not belong is disastrous.

Many good minds are now sounding warnings along these lines. Materialism and "common sense" can take us only just so far . . . certainly not all the way. Scientists, and others who run afoul of the materialistic pitfall, are but prejudiced evaders little better than their forebears who refused to look through telescopes, burned books and took violent action against dissenters from established orthodoxies. Such attitudes certainly cannot be called scientific since they

involve the rejection, and often derision, of many careful experiments and precise observations made by highly intelligent and qualified people.

These thoughts are not solely relevant to Man and his humanities. The unseen worlds, and all the immensities that they imply, pertain just as much to the physical world and universe around us as they do to ourselves. A good analogy is the steamer sailing past an iceberg at an imagined safe distance. Only one-third of the berg is seen from the bridge, but the two-thirds which lie below the surface has sunk many a good ship.

Assumptions derived from materialistic common sense are beginning to be questioned. For instance, is the oak tree wholly, albeit potentially, contained within the visible acorn? Is the straight line motion of a body moving freely in space . . . i.e., not acted upon by some outside physical force . . . solely and exclusively a characteristic of the body itself? Is gravity exclusively the characteristic of attracting bodies? Is the baby exclusively the product of heredity and environment?

The so-called field theories, waves of organization, etc., have begun to intrigue men's minds. Does the acorn grow into the oak tree largely or partially because of some contributing non-physical force or condition (field)? Does the moving body act as it does entirely of its own accord, or does some media or field through which it moves compel its motion? Can the same be said of the action of gravity? Are the space/time curvitures the cause of gravity, and if so, how close is this theory to certain esoteric concepts? And how about the child? Do chemical compounds and environmental conditions automatically ordain its character and behavior, or does a karmic pre-birth background (field) have something to do with it?

Such questions are now having a ponderable effect on the scientific mind. Einstein questioned Newtonian absolutism and came up with the relativity theories which have revolutionized scientific thought. Is some current Einstein now questioning materialism and if so, will he spearhead another turn-over in our thinking? Just what are these "fields", "waves of organization", etc.? Must they eternally be sought

for in the realms of physical matter and energy? Or are they causes and effects descending upon us from the unseen worlds? In general, are we asking the right questions? If not, we will not get the right answers to much that we want to know.

Back in 1923 the Scientific American offered a $5,000 award to anybody who could prove the reality of psychic phenomena to their satisfaction. Later they excluded telepathy for which they admitted the existence of conclusive, or near conclusive, evidence. Thus we see that the counter materialistic wedge had already been driven into American scientific thought even at that early date. I do not remember whether this award was ever paid, but Mrs. Edna M. Allen, a veteran seance sitter, brought me an excerpt from the Scientific American (1923), quoted below, which showed that an investigation by SA into the physical mediumship of Franek Klusky, conducted by Dr. Gustav Geley, had shown the impossibility of duplicating the materialization phenomena produced by this extraordinary medium. An almost plaintive note can be read into these lines . . . i.e., the bewilderment of the scientific materialist when confronted with indisputable evidence of the existence of the unseen worlds. I quote:

> "Let us make no mistake. This hypothesis (the possibility of producing animated and even human forms from ectoplasm), taken as it stands, is formidable. It revolutionizes entirely our classical concepts of matter and life. To give one example only from the philosophic point of view, what does the notion of ideoplasticity (molding matter by thought alone) signify? It signifies that the idea can no longer be taken to be dependent on and conceived by matter. On the contrary, it is the idea that molds and gives to it form and attributes. This is the complete reversal of materialist physiology and the organo-centric notion of the individual.
>
> "A living being can no longer be conceived of as a mere complex of cells. It appears primarily as a *dynamo-psychism*. Matter counts for nothing. It is the idea which is everything here. To proclaim this truth (namely) that what is essential in the individual is not

> bounded by his organism, by his restricted senses, or by its limitations in time and space, is to affairm, not as a mathematical certainty, but as the result of the weighing of probabilities, the pre-existence of the essential being and its survival of its bodily objectification (death)."

Why do we spend millions and billions on our religions, which hammer away daily on this or that aspect of the unseen worlds via the authority of revealed mysticism, and almost completely neglect, comparatively speaking, the relevant and precise observations of scientific investigation? No thinking person questions the great human value of religion and metaphysical teaching, but in this age, science is rapidly coming into its own, and its greater application to the humanities, which includes religion and metaphysics, is long over-do.

I do not pretend to have the answers to the searching questions raised above. Nor have I so far encountered anyone else who has; but the beginnings of such non-materialistic searchings can be found in the writings of many scientists, philosophers, mystics and SPR investigators.

Neither do I know to what extent SPR investigations have influenced the trend of modern thought. That they have had some effect, particularly the modern statistical parapsychological studies, goes without saying. But I believe more in cyclic swings. Scientific materialism reached its apogee in the days of Queen Victoria, and the upswing from it, while slow, is more and more noticeable. Threescore years and ten appear quite long to the individual, but are no more than a fleeting moment as evolutionary time goes. So the effective inclusion of SPR on the scientific agenda, both in purely physical as well as humanistic matters, may take longer than many of us thought possible.

Physicist Ranor C. Johnson tells us that: "It cannot be overemphasized that physics, like every other branch of science, selects and abstracts its data from a *greater whole* (italics mine)," Philosopher Dame Edith Littleton observes that: "We have already felt the pulsation of a life beyond our own, but to which some part of us already belongs. We are perhaps greater than we think."

FRAZER PARALLEL PATHS TO THE UNSEEN WORLDS B.O.T.A.

PARALLEL PATHS TO THE UNSEEN WORLDS

By

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